THE

CRITICAL REVIEW;

OR,

ANNALS OF LITERATURE.

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CRITICAL REVIEW;

OR

Annals of Literature;

EXTENDED AND IMPROVED.

BY

A SOCIETY OF GENTLEMEN.

A NEW ARRANGEMENT.

VOLUME the THIRTIETH.

——— NOTHING EXTENUATE,
NOR SET DOWN AUGHT IN MALICE. SHAKSP.

QUALIS AB INCEPTO. HOR.

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THE
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Outlines of a Philosophy of the History of Man; translated from the German of John Godfrey Herder, by T. Churchill. 4to. 1*l.* 11*s.* 6*d.* *Boards.* Johnson. 1800.

IN an age of scepticism, it is not easy to ascertain what is understood by philosophy, especially when it is applied as in the present work. The history of man comprises a series of facts, which, we may suppose, are to be explained by philosophic induction; but this is a task which would require centuries of farther investigation, and probably new, and more exalted, mental powers. If, as in our author's own and somewhat obscure intimation, the plan and designs of the Omnipotent be the subject of the work, the boldest mind, on examining the picture closely, must shrink from the attempt. Let us attend, however, to the author himself.

'I have imperceptibly wandered too far from the design with which I set out, and which was, to give an account of the manner of my falling upon this subject, and returning to it again among other occupations and duties of a very different nature. At an early age, when the dawn of science appeared to my sight in all that beauty which is greatly diminished at the noon of life, the thought frequently occurred to me, whether, as every thing in the world has its philosophy and science, there must not also be a philosophy and science of what concerns us most nearly, of the history of mankind at large. Every thing enforced this upon my mind; metaphysics and morals, physics and natural history, and lastly religion above all the rest. Shall he, who has ordered every thing in nature, said I to myself, by number, weight, and measure; who has so regulated according to these the essence of things, their forms and relations, their course and subsistence, that only one wisdom, goodness, and power prevail, from the system of the universe to the grain of sand, from the power that supports worlds and suns to the texture of a spider's web; who has so wonderfully and divinely weighed every thing in our body, and in the faculties of our mind, that, when we attempt to reflect on the only-wise ever so remotely, we

lose ourselves in an abyss of his purposes; shall that God depart from his wisdom and goodness in the general destination and disposition of our species, and act in these without a plan? Or can he have intended to keep us in ignorance of this, while he has displayed to us so much of his eternal purposes in the inferior part of the creation, in which we are much less concerned? What are the human race upon the whole but a flock without a shepherd? In the words of the complaining prophet, are they not left to their own ways, as the fishes of the sea, as the creeping things that have no ruler over them? Or is it unnecessary to them to know this plan? This I am inclined to believe: for where is the man, who discerns only the little purpose of his own life? though he sees as he is to see, and knows sufficiently how to direct his own steps.

'In the mean time perhaps this very ignorance serves as a pretext for great abuses. How many are there, who, because they perceive no plan, peremptorily deny the existence of one; or at least think of it with trembling dread, and doubting believe, believing doubt! They constrain themselves not to consider the human race as a nest of emmets, where the foot of a stranger, himself but a large emmet, crushes thousands, annihilates thousands in the midst of their little great undertakings, where lastly the two grand tyrants of the earth, Time and Chance, sweep away the whole nest, destroying every trace of its existence, and leaving the empty place for some other industrious community, to be obliterated hereafter in its turn. Proud man refuses to contemplate his species as such vermin of the earth, as a prey of all-destroying corruption: yet do not history and experience force this image upon his mind? What whole upon earth is completed? What is a whole upon it? Is not time ordained as well as space! Are they not the twin offspring of one ruling power? That is full of wisdom; this, of apparent disorder: yet man is evidently formed to seek after order, to look beyond a point of time, and to build upon the past; for to this end is he furnished with memory and reflection. And does not this building of one age upon another render the whole of our species a deformed gigantic edifice, where one pulls down what another builds up, where what never should have been erected is left standing, and where in the course of time all becomes one heap of ruins, under which timid mortals dwell with a confidence proportionate to its fragility?' P. vii.

Whatever may have been M. Herder's object, his work, in general, is a history of animated nature, and chiefly of man in his various forms and situations, either as a natural being, or as a gregarious and civilised one. This volume, with some philosophical inquiries into the causes of the variations observable in different races, published originally in five octavos, contains therefore an immense collection of facts on all these subjects, with the author's opinions on different parts of their

tendency, to one vaſt whole, arranged and animated by the deity. The pureſt religion and the warmeſt benevolence breathe in every page; the beſt-informed mind will, in this work, add to its knowledge, and the moſt religious inquirer may, by the peruſal, extend his views. Yet, in the philoſophical part, we meet with many errors; and, as uſual in aſſigning final cauſes, the author ſeems to us to have injured that of religion, which he wiſhes ſo ſincerely to promote. In this part, and perhaps in the whole of the 'Philoſophy of Hiſtory,' we attempt to fathom the deſigns of Omnipotence by the ſhallow and imperfect line of human reaſon—infinity by an atom. We fear to follow the moſt intelligent philoſopher in ſuch a path; but, fortunately, the moſt intelligent tread it with caution, with an holy awe.

The firſt book relates to the general hiſtory of the earth as a planet, and as the habitation of animated beings. In the ſecond, the author riſes from a more particular hiſtory of the ſtructure of vegetables, by gradations, to that of man, whom he ſuppoſes to be the connecting link between the beings of this world and of a ſuperior and more perfect exiſtence. This beautiful idea is expanded with great judgement and ability. In the third book, the author advances to the phyſiology of vegetables and animals, ſtill comparing their properties and powers with thoſe of man, his principal object, concluding with the organic difference between man and beaſt. In the fourth book, he treats of the organiſation of man as a rational creature, capable of attaining arts and language, ſuſceptible of inſtincts finer than thoſe of brutes, and organiſed, 'in conſequence, to a freedom of action.' Man is organiſed alſo to endure the heats and colds of different climates,—formed for humanity and religion, for the hope of immortality. From this book we ſhall ſelect a ſpecimen of our author's reaſoning. We ſelect it not invidiouſly, though we own that we ſtarted on the peruſal as much as Yorick did at the immenſe power of the auxiliary verbs in Mr. Shandy's ſyſtem of education; but we extract the paſſage as a ſpecimen of the philoſophic turn given to common obſervations by the German metaphyſicians. It amounts to no more than the fact, that intellect is connected with the bulk, probably the ſhape of the cerebellum.

'Thus we come to the ſuperiority of man in the ſtructure of his brain. And on what does this depend? Evidently on his more perfect organization in the whole, and ultimately on his erect poſture. The brain of every animal is faſhioned after the ſhape of its head: or the propoſition might with more propriety be reverſed, as nature works from within to without. To whatever gait, to whatever proportion of parts, to whatever habits, ſhe deſtined the creature;

for these she compounded, to these she adapted, its organic powers. According to these powers, and to the proportion in which they operated on each other, the brain was made large or small, narrow or extensive, light or ponderous, simple or complicated. According to this the senses of the creature became feeble or powerful, paramount or subservient. The cavities and muscles of the forepart of the head and of the occiput fashioned themselves, according as the lymph gravitated, in short, according to the angle of the organic direction of the head. Of numerous proofs in support of this, that might be adduced from various genera and species, I shall mention only two or three. What produces the organic difference between the head of man and the head of an ape? The angle of direction. The ape has every part of the brain that man possesses: but it has them thrust backward in situation according to the figure of its skull, and this because its head is formed under a different angle, and it was not designed to walk erect. Hence all the organic powers operated in a different manner: the head was not so high, so broad, or so long, as that of man: the inferior senses predominated with the lower part of the visage, which was the visage of a beast, as its back-shoved brain must ever continue the brain of a brute. Thus, though it has all the parts of the human brain, it has them in a different situation, in a different proportion. The Parisian anatomists found in the apes they dissected the foreparts similar to those of man; but the internal, from the cerebellum, proportionally deeper. The pineal gland was conical, with its point turned toward the hind-head, &c. Thus there is a manifest relation between the angle of direction of the head, and the mode of walking, figure, and way of life of the animal. The ape dissected by Blumenbach had still more of the brute; being probably of an inferior species, whence arose its larger cerebellum, and the defectiveness of the more important regions. These differences do not exist in the ourang-outang, the head of which is less bent backward, and the brain not so much pressed toward the hind part, though sufficiently so when compared with the high, round, and bold curve of the human brain, the only beautiful apartment for the formation of rational ideas. Why has not the horse the rete mirabile as well as other brutes? Because its head stands erect, and the carotic artery rises in some measure like that of a man, without having occasion for this contrivance to impede the course of the blood, as in brutes that have depending heads. Accordingly it is a nobler, fiery, courageous animal, of much warmth, and sleeping little. On the contrary, in creatures with heads hanging down, nature had many precautions to take, in the construction of the brain, even separating the principal parts by a bony partition. Thus every thing depends on the direction in which the head was formed, to adapt it to the organisation of the whole frame. I shall not proceed to any other examples, hoping, that inquisitive anatomists will turn their atten-

tion, particularly in dissecting animals that resemble man, to this intimate relation of the parts to their situation with respect to each other, and to the direction of the head as it forms a part of the whole. Here, I believe, lies the difference, that produces this or that instinct, that elaborates a brutal or a human mind: for every creature is in all its parts one living co-operating whole.' P. 79.

In the fifth book the author ascends still higher in the scale, and traces the progressive compositions of powers and forms, each assuming a more noble nature, and acting a more important part, till the visible series end in man, 'the connecting link of two worlds.' The organisation of particular races is next examined and explained; and, in this part, we meet with many curious, many interesting, remarks. The whole of this book will afford the reader particular pleasure, though we wish that the translator had rendered the picture more complete, by adding, in notes, what has been discovered by the numerous travellers of this country within the last fifteen years; a supplement which will be highly proper in another edition. We may here remark, that M. Herder considers the Chinese as the descendants of the Mongols, a Tartarian race, called in this work 'Mungals;' that the form and colour of negroes are derived from the heat of their climate, from their sensuality and their active spirit. Many authorities are adduced to show, as we have always contended, that a negro race once inhabited the Asiatic islands of the Indian Ocean: in short, without expressly saying so, M. Herder seems to consider the negro as the original man, and, so far as organisation is concerned, the more perfect being. The Americans he supposes to be derived from the north-west of Asia.

Man, however, notwithstanding his varieties, is, in his opinion, of one species only, naturalized in every climate, and modified by it. The generic power, the constitution, the indoles, form the chief variations, climate only operating as an auxiliary. These also vary the appetites and influence the fancy, though in the last tradition adds some share. The shepherd, the fisherman, and the huntsman, have in each country their distinguishing characteristics, for the practical understanding is influenced both by tradition and custom. The feelings and inclinations are influenced in a great degree, according to our author, by organisation; and this subject leads him to an elegant disquisition on the difference of manners in different climates, and in different sexes, as influenced not only by organisation but by custom.

Whatever man has, however, attained, the accumulated riches of ages are only handed down by tradition and language. Religion rests chiefly on the former, but certainly is connected with both. This more obvious part of the subject

is dilated somewhat too much, and fills the ninth book; but, if this part is unusually meagre, the tenth book is highly valuable and original. It contains the substance of the various traditions of the origin of man, and traces the original seat of the human race, with a bold and original pencil. M. Herder agrees, with every enlightened inquirer, that the first created pair was placed in those high mountains of Asia, not covered with the chaotic sea, or soon emerging from it. There are the four rivers, mentioned in the Mosaic history, on which our author wholly relies; and many others might be added, for scarcely a great river falls into the Indian Ocean, or the North Sea, but what derives its source from the Tartarian mountains. The Pison is, he thinks, the Ganges, Gihon the Oxus, and the Hiddekel perhaps the Indus. The fourth river cannot be the Euphrates, as its source is distant, but the Phraath is an appellative from its situation, and in reality means 'the most celebrated eastern river,' a term applied with strict propriety to the Euphrates by a more western race. M. Herder has left the real appellation in modern times undetermined, but we can have little hesitation, at present, in considering it as the Irrawaddy, the river of Ava, which rises, we know, from the same mountains, and is most strictly a celebrated eastern river. It is certainly the most eastern stream which these mountains send forth. But our author in general adheres to the spirit, not the letter, of the sacred writings, and he considers the Cainites and Sethites as appellatives of shepherds and cultivators, as Cabeils and Bedouins, for Cain, in the Arabic, is styled Cabil. This may give offence to the rigid believers of verbal inspiration, but rational piety cannot object, and we will defy the most exact scrutiny to draw an atom of infidelity from the present work. With this precaution we may venture to transcribe a passage before us.

'It is the same with regard to Noah's flood, as it is called. For, certain as it appears from natural history, that the habitable earth has been ravaged by an inundation, and Asia particularly bears incontestible marks of such a deluge; yet what is delivered to us in this narration is nothing more or less than a national story. The compiler has collected together several traditions with great care, and delivers the journal of this tremendous revolution possessed by his tribe: at the same time the style of the narrative is so completely adapted to the mode of thinking of this tribe, that it would be highly injurious to it, to extend it beyond those limits, which alone stamp on it credibility. As one family of this people, with a considerable houshold, escaped, so other families of other nations may have been saved, as their traditions show. Thus in Chaldea Xisuthrus escaped with his family, and a number of cattle, which were then necessary to the support of men's lives, in a similar man-

ner: and in India, Vishnu himself was the rudder of the ship, that conveyed the distressed people to land. Similar tales exist among all the ancient nations in this quarter of the globe, adapted to the traditions and circumstances of each: and convincing as they are, that the deluge of which they speak was general throughout Asia, they help us at once out of the strait, in which we unnecessarily confine ourselves, when we take every circumstance of a family-history exclusively for a history of the world, and thus deprive the history itself of its well-founded credibility.

'The genealogical table of this race after the deluge proceeds in a similar manner: it is confined within the limits of the country and its topography, not stretching beyond them into Hindostan, China, Eastern Tartary, &c. The three chief branches of those who were saved are evidently the people on either side the western Asiatic mountains, including the eastern coast of Europe, and the northern of Africa, as far as they were known to the collector of the traditions. He traces them as well as he can, and endeavours to connect them with his genealogical table; but does not give us a general map of the world, or a genealogy of all nations. The pains that have been taken to make all the people of the earth, according to this genealogy, descendants of the Hebrews, and half-brothers of the Jews, are contradictory, not only to chronology and universal history, but to the true point of view of the narrative itself, the credibility of which has been nearly destroyed by its being thus overstretched. On all the primitive mountains of the world, nations, languages, and kingdoms, were formed, after the deluge, without waiting for envoys from a Chaldean family: and in the east of Asia, man's primitive and most populous seat, we still evidently find the most ancient customs and languages, of which this western race of a later people knew nothing, and could not be otherwise than ignorant.' It would not be much less impertinent to inquire, whether the Chinese descended from Cain or Abel, that is from a tribe of troglodytes, husbandmen, or shepherds, than to what beam of Noah's ark the American bradypus hung: but on this subject I shall not here enlarge; and even the investigation of points so important to our history as the abridgement of the duration of man's life, and the general deluge itself, I must defer to another place. Suffice it, that the firm central point of the largest quarter of the globe, the primitive mountains of Asia, prepared the first abode for the human race, and has maintained itself through every revolution of the earth. Not first raised naked from the bottom of the sea by the deluge, but, as both natural history and the most ancient traditions testify, the original country of man, it was the first grand theatre of nations, the instructive inspection of which we shall now pursue.' P. 286.

With the clue just laid down, M. Herder examines the ancient and modern races of men, beginning from China, Japan,

and Tartary, including Hindostan and Thibet. Some late publications would have essentially assisted him; but of the materials in his hands he has made the best use, and illuminated the obscure recesses of ancient history by the torches of philosophy and good sense. We hesitate not to say, that more light is thrown on ancient history in a few pages of the present work, than in many very bulky volumes. He proceeds with the same spirit to examine the traces of the early history of Babylon, Assyria, and Chaldæa; of the Medes, Persians, and Hebrews; of Phœnicia, Carthage, and Egypt. It is impossible to follow him in this detail, but we shall select what he has observed of the ancient Egyptians, rather because Egypt has of late engaged much of our attention, than that it deserves peculiar preference. Indeed his observations on the early kingdoms of Assyria and the political situation of the Hebrews, were not the remarks too extensive, are apparently more valuable and original.

'In my opinion the natural history of the country is sufficient to show, that the Egyptians are no primitive indigenous nation: for not only ancient tradition, but every rational geogony expressly says, that Upper Egypt was the earlier peopled, and that the lower country was in reality gained from the mud of the Nile by the skilful industry of man. Ancient Egypt, therefore, was on the mountains of the Thebaid; where too was the residence of its ancient kings; for had the land been peopled by the way of Suez, it is inconceivable why the first kings of Egypt should have chosen the barren Thebaid for their abode. If, on the other hand, we follow the population of Egypt, as it lies before our eyes, in it we shall likewise find the cause, why its inhabitants became such a singular and distinguished people, even from their cultivation. They were no amiable Circassians, but, in all probability, a people of the south of Asia, who came westwards across the Red Sea, or perhaps farther off, and gradually spread from Ethiopia over Upper Egypt. The land here being bounded as it were by the inundations and marshes of the Nile, is it to be wondered, that they began to construct their habitations as troglodytes in the rocks, and afterwards gradually gained the whole of Egypt by their industry, improving themselves as they improved the land? The account Diodorus gives of their southern descent, though intermingled with various fables of his Ethiopia, is not only probable in the highest degree, but the sole key to an explanation of this people, and its singular agreement with some distant nations in the east of Asia.

As I could pursue this hypothesis here but very imperfectly, it must be deferred to another place, availing myself only of some of its evident consequences, with regard to the figure made by this people in the history of mankind. The Egyptians were a quiet, industrious, well-meaning people, as their political constitution, their

arts, and their religion, collectively demonstrate. No temple, no column of Egypt, has a gay, airy, Grecian appearance: of this design of art they had no idea, it never was their aim. The mummies show that the figure of the Egyptians was by no means beautiful; and as the human form appeared to them, such would necessarily be their imitations of it. Wrapped up in their own land, as in their own religion and constitution, they had an aversion to foreigners: and as, conformably to their character, fidelity and precision were their principal objects in the imitative arts; as their skill was altogether mechanical, and indeed in its application to religious purposes was confined to a particular tribe, while at the same time it turned chiefly on religious conceptions; no deviations toward ideal beauty, which without a natural prototype is a mere phantom, were in the least to be expected in this country. In recompense they turned their attention so much the more to solidity, durability, and gigantic magnitude; or to finishing with the utmost industry of art. In that rocky land, their ideas of temples were taken from vast caverns: hence in their architecture they were fond of majestic immensity. Their mummies gave the hint of their statues: whence their legs were naturally joined, and their arms closed to the body; a posture of itself tending to durability. To support cavities and separate tombs, pillars were formed: and as the Egyptians derived their architecture from the vaults of rocks, and understood not our mode of erecting arches, the pillar, frequently gigantic, was indispensable. The deserts, by which they were surrounded, the regions of the dead, which from religious notions floated in their minds, also moulded their statues to mummies, wherein not action, but eternal rest, was the character, on which their art fixed.' P. 342.

When M. Herder treats of Greece, the prospect is more pleasing. M. Herder derives the inhabitants from the north-east of Asia, without glancing at an Egyptian origin, an idle fable of modern theorists, drawn from one or two equivocal expressions in ancient classics. The language, the mythology, and the poetry of Greece, display equally the author's learning and taste: indeed this part of the work will prove to the classical scholar peculiarly attractive. The arts of the Greeks he derives from their religion admitting representations of the deities, and of course obliging the artists to seek for something superior to nature, the fine ideal; adding, probably with strict truth, that 'no nation, to which representations of the gods were prohibited, ever made any great advancement in the imitative arts.' Their moral and political accomplishments, with their scientific acquisitions, are noticed in a masterly comprehensive manner, and the subject concludes with a history of the revolutions of Greece.

Rome next engages M. Herder's attention, and he developes,

with philosophical accuracy, the constitution of that state, from the disposition as well as the manners of the Romans. Rome was a military state, and all its institutions were of this kind; hence may be dated its origin, its decline and fall. This indeed is but an outline; yet of a history so extensive in a political, military, and literary view, an outline only can be admitted.

From an historical survey of the nations of this globe, we see vice and wickedness triumph, while virtue and integrity sink into distress. Where then is the superintending Providence, whose wisdom we admire and whose benevolence we adore, at every step we take in the natural world? This is the next subject of inquiry, before M. Herder proceeds to the history of more modern nations. In the solution of the difficulty he is not however very satisfactory; or at least, to have ensured conviction, the principle on which it rests should have been more perspicuously developed. The existence of the baleful passions and their triumphs are the storms and hurricanes, the hemlock and the serpents of the moral world, designed perhaps to exercise our faith, our patience, and attention, working silently, though sometimes severely, to a happy conclusion. Where philosophy and diligent inquiry have extended our field of view, we very clearly perceive the truth of this position, so that we ought to rest with confidence on the same tendency of those powers whose immediate influence we do not so clearly discern. M. Herder thinks that the 'destructive powers' must ultimately yield to the 'maintaining powers,' and be at last subservient to the general good, while, after various ebbs and flows, civilisation and happiness, which are wholly founded on reason and justice, will be established. This is the foundation of our author's solution, which he has expanded in many different ways, and established, on the whole, with some success. Our explanation differs in this, that virtue and religion, though they suffer in the contest, are really promoted in the struggle.

(To be continued.)

The Georgics of Virgil translated: by William Sotheby, Esq. F. R. S. &c. 8vo. 7s. Boards. Wright. 1800.

IN consequence of the decision of Aristotle, many a severe and servile critic of posterior æras has denied the rank and praise of poetry to subjects of a didactic nature. Many will perhaps argue, that Aristotle was as much in the right as Plutarch, and that Castelvetro was in the wrong. The stagirite pretended not to lay down rules *à priori*; but, from the best examples before him, concentrated a code of precepts

to correct and guide the taſte of his own and future ages. His judgement reſpecting the ode was formed from the ſublime numbers of Pindar, and his ideas of the epopœa from the nervous harmony of Homer; but, in the epoch of Ariſtotle, there was no didactic poet who could, in any meaſure, be put in competition with theſe great founders of lyric and heroic compoſition. Heſiod he found a mere chronologiſt; and Theocritus, though poſſeſſed of much ſuavity of ſtyle, too defective in ſpirit and energy for a man inſpired by the muſes. The poem of Empedocles 'On the Nature of Things, and the Four Elements,' is totally loſt to modern times, but appears to be the only one that had a chance of pleading in favour of didactic ſubjects at the period in which Ariſtotle wrote. The candid and polite Lucretius has paid a compliment to Empedocles for this philoſophic effuſion, which will endure as long as literature is cultivated in any country; and the Grecian critic himſelf has condeſcended to denominate him Ὁμηρικος, δεινος περιφρασιν, μεταφορικος; 'Homeric, energetic, metaphoric.' But, nevertheleſs, he does not appear to have poſſeſſed theſe qualifications in a ſufficient degree to have entitled him to the appellation of a poet in the judgement of Ariſtotle; and, after this attempt of Empedocles, he deemed it impoſſible for didactic ſubjects of any kind to be proper vehicles for the harmony of the muſes, and therefore excluded, or at leaſt teſtified a wiſh to exclude, all ſuch diſquiſitions from the catalogue of poems.

But what Greece could not effect, Rome amply accompliſhed. The ſweet, ſublime, and pathetic numbers of Lucretius and Virgil, both labourers in the didactic vineyard, prove evidently that Ariſtotle was in an error, and leave no room to doubt that, if his poetics had been compiled in a period poſterior to the time of theſe immortal bards, he would as readily have admitted the idea of didactic as of heroic or lyric poetry. The laws of Ariſtotle, therefore, which were drawn, in every inſtance, from the actual exiſtence of archetypes before him, and which extended no farther than thoſe archetypes would juſtify, were perfect in his own æra, but have been defective for many ages ſince. He however is amply juſtified, and entitled to the thanks of the literary world, for having done all that was poſſible at the time in which he wrote: but the apology will not attach to critics of ſucceeding ages; who, with the force of demonſtration before them, ſtill continue blind to its irradiation, and ſlaviſhly fettered by the obſolete opinions of their great maſter. The fact is, that every true poet is a Midas; and though, unluckily, he cannot convert every thing he touches into gold, he can convert it into poetry. A dry ca-

talogue of ſhips was a ſufficient ſubject in the hands of Homer; the ſymptoms of the plague in thoſe of Lucretius; and a liſt of inſtruments for huſbandry beneath the plaſtic power of Virgil. Nor is this convertibility of talent unknown to modern times: Fracaſtorius has exhibited it in his delineation of the ſyphilis; Dyer in his deſcription of wool-combing and weaving; and Armſtrong in the ſymptoms of the ſweating ſickneſs; while Polignac has put into very reſpectable verſe the tenets of Deſcartes on natural philoſophy, and thoſe of St. Auguſtin on free-will; and, as minor effuſions, might be enumerated a poem in the Muſæ Anglicanæ on the circulation of the blood, and another on Dr. Hale's vegetable ſtatics; which two, indeed, are among the beſt in the collection.

But it becomes us to return to Virgil, and the preſent tranſlator of his Georgics. Of this poem we have already a variety of verſions; and two of them, we mean thoſe of Dryden and Warton, are of ſuch ſuperior merit, that the queſtion of *cui bono* may perhaps be propoſed with reſpect to the attempt before us, by ſome ſevere and ſpectacle-beſtrid critic. But the Georgics of Virgil are in our opinion entitled to all competition; and we are happy to ſee ſo reſpectable a poet as Mr. Sotheby unite in a generous rivalry with thoſe who have preceded him, in transfuſing the multitudinous and daring beauties of this exquiſite eſſay into our own language. The Georgics, if, in the language of Dryden, they be not 'the firſt poem of the firſt Roman poet,' are at leaſt the maſter-piece of Virgil himſelf. They poſſeſs his higheſt finiſh and his boldeſt originalities: he wrote them in the moſt perfect leiſure and convenient privacy, and in the full ſtrength and vigour of his age, when his judgement was at its height, and his imagination had not declined. They occupied his ſole attention for nearly five years; and were exhibited as he proceeded, and probably ſubjected to the occaſional ſtrictures of Horace and Mæcenas. He aſpires to the praiſe of the firſt Roman poet who had written upon the ſubject of rural life: and to this praiſe he is fully entitled. Indeed the poem may be regarded altogether as an original production; for though Nicander, a phyſician of Iönia, had long before compiled one upon the ſame ſubject, and with the ſame title, it does not appear that this Greek production was ever in any high degree of repute, even in Iönia itſelf; and Quintilian, in his catalogue of Grecian poets, ſcarcely condeſcends to make mention of the writer. The Georgica of Nicander have, however, been loſt for ages: but we may reſt aſſured that, if they were poſſeſſed of any beauties that were worth tranſcribing, they are ſtill to be found in the poem of the Latin bard,

who never heſitated to copy from his predeceſſors every line and thought which he apprehended would enrich his own workmanſhip.

With reſpect to a new verſion into Engliſh of this admirable poem, we have long thought there was ample room, largely as we acknowledge ourſelves indebted to the labours of both Dryden and Warton, and particularly to thoſe of the latter. Each has his excellencies, and, to ſpeak plainly, each has his defects; nor will it be contended, we apprehend, by the partiſans of either, that we have hitherto been put into poſſeſſion of a tranſlation that can pretend to any competition with the uniform elegancies of the original. But whence does this imperfection proceed? Is it that the Engliſh language is inadequate to a perfect verſion of this exquiſite poem? or that the interpreters, with whom we are yet acquainted, have not exhibited the ſum total of its energies and excellencies? Of the defects of Dryden, Dr. Warton has already given us an epitome, in which, for the moſt part, we cannot but coincide. 'There are,' ſays he, 'ſo many groſs miſtakes, ſo many careleſs incorrect lines, and ſuch wild deviations from his original, as are utterly aſtoniſhing in ſo great and true a genius.' At the ſame time we alſo agree with him, that 'even in the midſt of theſe lowneſſes and inequalities, his native ſpirit and vigour, the *veteris veſtigia flammæ*, frequently break forth, and that it is difficult to work, after ſo great a maſter, on the ſame ſubject.' The errors ſo judiciouſly pointed out by this elaborate critic, we are free to confeſs, he has very largely avoided in his own excellent verſion: we do not encounter Dryden's 'groſs miſtakes, or his 'wild deviations.' Generally ſpeaking, we meet with a very conſiderable portion of elevation and energy, and a much more literal adherence to the ſenſe of this highly-poliſhed original: but the verſion is, nevertheleſs, extremely unequal. The rhymes are often incorrect; a negligence of labour is too frequently indulged, and the very beſt paſſages are occaſionally ſpoiled by the introduction, into their very centre, of a needleſs and limping Alexandrine verſe. At the ſame time we aſſert, without heſitation, that the tranſlation of Dr. Warton is poſſeſſed of uncommon merit, and is by far the beſt with which the public have hitherto been acquainted.

We now proceed to the verſion immediately before us, which is the production of a poet who has already acquired no common ſhare of praiſe for his elegant and ſpirited transfuſion into our own language of the Oberon * of the German Spenſer, Weiland. It is announced by the following modeſt preface.

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* See Crit. Rev. New Arr. Vol. XXIV. p. 5?.

'To offer to the public, without apology, another version of The Georgics, after several translations by authors of no mean reputation, and particularly by Dryden and Warton, would argue a disregard of their merits, and an arrogance, which I wholly disclaim. On their defects, if any, it becomes not me to descant, but rather to acknowledge their respective excellencies, which it has been my endeavour to imitate. For the grace, the spirit, and dignity, of the versification of the most harmonious of our poets in the last century, combined with the learning, the refined taste, and correct judgement of the most eminent of our critics in the present, could alone have conveyed to the English reader an adequate sense of the perfection of the Latin original.

'That, with these sentiments of the difficulty of the execution, I should have ventured on the work, may justly subject me to the severity of criticism: to which I shall silently submit, from the consciousness, that the version, which I now offer to the public, has not been lightly undertaken, nor negligently laboured.' P. vii.

The translation, like that of Warton, is accompanied, on the opposite page, with the original text, taken from the editions in common use; yet, in general, with an older and more classic orthography: but, unlike the preceding publication, it is totally destitute of either commentary or notes.

'As whatever notes I might have annexed would have consisted, almost entirely, of selections from former publications of easy purchase, the scholar is referred to Heyne's Latin Commentary, and the English reader to the ample and judicious remarks in professor Martyn's edition of the Georgics.' P. ix.

With this apology, we confess, we are not altogether satisfied: the general fashion of the present day, in almost every country of Europe, and that too a fashion founded upon reason and convenience, would have induced us to expect a compliance with its dictates in the present instance; and as, according to the author's own statement, we must yet be put to the additional expense of purchasing another book for the purpose of explanation, we would much rather have met with the value of such a purchase in a judicious selection of notes from different commentators, either inserted at the foot of the correspondent page, or annexed to the volume in the form of an appendix, than be compelled to ramble into another publication.

With respect to the translation itself, it is highly meritorious, and worthy of the poetic character which Mr. Sotheby has already obtained. In many instances, it far surpasses every preceding effort; though it can scarcely be expected, but that in some it should fall considerably below the attempts of antecedent poets. It is the peculiar characteristic of Virgil, that

he is always equally dignified, and never suffers his subject to sink for want of minute and efficient labour. This, which cannot be said of any antecedent essayist, we are afraid, will not hold true with respect to the poem before us. We shall proceed to point out a few specimens of what appear to us to constitute its most prominent merits and deficiencies, comparing them occasionally with the only two attempts that are entitled to a competition.

It is known to every one, we presume, that the Georgics of Virgil were compiled at the request of Mæcenas; and they are, in consequence, addressed to him by name in the second verse of the introduction:

> Quid faciat lætas segetes, quo sidere terram
> Vertere, MÆCENAS, ulmisque adjungere vites, &c.

In the present version, however, the name of Mæcenas is totally omitted: but for what reason the poet has thus deviated both from his text, and from all his predecessors, we yet remain to be informed. We have already had occasion to notice this same defect in the version of M. De Lisle. In the invocation that immediately follows we concur with Mr. Sotheby, in opposition to Dr. Warton, in conceiving that the expressions *clarissima mundi lumina*, refer metaphorically at least, if not strictly mythologically, to the divinities Bacchus and Ceres; and we do not think that the parallel passage of Varro, adduced by Warton to rebut this opinion, will by any means subvert the elaborate and critical decision of Prætextatus, in the Saturnalia of Macrobius, v. 5.

> Vos, o clarissima mundi
> Lumina, labentem cœlo qui ducitis annum,
> Liber, et alma Ceres!

> Ye lights of heaven, whose sovereign sway
> Leads on the year around th' ethereal way,
> Bacchus and Ceres!

V. 467. Quum caput obscurâ nitidum ferrugine texit.
> What time in *iron clouds* he veiled his light.

The phænomenon here referred to, of the sun's obumbration upon the death of Cæsar, is doubtful as to its species; some apprehending that the poet intends a common solar eclipse, and others supposing that he means an anomalous defection of light, which, according to both Plutarch and Pliny, continued, upon the perpetration of this murder, for nearly a twelvemonth. Without entering into the dispute, we shall only observe, that the version above characterises neither event, nor by any means conveys a true interpretation of the original. *Obscurâ ferrugine* is an expression as precise in its definition as

it is elegant in its imagery; and the verſe is at once beautifully and appropriately rendered by Warton:

> With *duſky redneſs* veiled his cheerful light.

But what idea are we to underſtand by *iron clouds*? We well know that the whole couplet, with but little variation, is copied from Dryden; but we are not the more diſpoſed to admit the expreſſions on that account. *Iron* is never, that we remember, employed by itſelf in an adjective ſenſe, unleſs metaphorically, to expreſs the hardneſs or rigidity of the metal. Thus Milton ſays,

> Drew *iron* tears from Pluto's cheek.

And Gray:

> *Iron* ſleet of arrowy ſhower.

And thus, not unhappily, Mr. Sotheby himſelf, in v. 535 of b. iii.

> Laſhes the earth beneath his *iron* fold.

In the preſent inſtance, however, the term *iron* is employed *literally*, and not *figuratively*, to expreſs a particular colour; but *iron* in this ſenſe, as we have juſt before obſerved, is never uſed by itſelf, but always in conjunction with an adjective of colour, as *iron-brown*, *iron-green*, *iron-blue*. Then, too, the term *clouds* does not occur in the original, nor is even hinted at. The poet does not mean to ſay that the ſplendor of the ſun was concealed by the interpoſition of *clouds* of any colour, but expreſsly declares that 'he covered his bright forehead with a duſky, ferruginous tinge.' But the term *ferruginous* has a very different import from the adjective term *iron*. In preciſe oppoſition to the latter, it is never uſed *metaphorically* to ſignify the ſeverity or brittleneſs of the metal, but *literally* alone, to indicate its hue. Hence 'an *iron* front,' and 'a *ferruginous* front,' imply very different ideas.

B. i. v. 477.—ſimulacra modis pallentia miris.

This fearful and forcible deſcription, which is copied verbatim from Lucretius, de Rer. N. i. 124, it is difficult to transfuſe, in the ſame concentrated form, into any other language. Warton has thus interpreted it:

> ——*glaring* ghoſts all grimly pale appeared.

We diſapprove, moſt decidedly, the epithet *glaring*. Mr. Sotheby's verſion is more true to the original, and, in our opinion, more nervous:

> Shapes wond'rous pale by night were ſeen to rove.

B. iii. 408. And the loud woods with shrill *cicadas* ring.

We extremely object to this retention of Latin terms in an English version, and by far therefore prefer, with Dryden, the adoption of our own proper appellation *grasshopper*. For the same reason we would venture to read, for *æsculus*, b. ii. v. 25, '*the beech*;' for *ilex*, b. iii. 183, '*the holly*,' or, as Dryden has it, '*the holly-green*;' for *loti*, b. ii. 110, '*lotus*:' and so of many others. It is true Warton has set the example for thus interweaving Latin terms into an English version, in every instance excepting the latter, of those we have now adduced; yet we cannot but wish Mr. Sotheby had inclined to the example of Dryden, and given his own language credit for a sufficiency of discrimination in the subject of natural history. Its vocabulary, in this science, is at least equal to that of Greece or Rome.

B. iii. 524. Ad terramque fluit devexo pondere cervix.
'And prone to earth his ponderous neck descends.'

This version is far superior to that of either Warton or Dryden, but it nevertheless falls far short of the picturesque beauty of the original. The expression FLUIT *devexo corpore* is so curiously happy, as perhaps to be incapable of transfusion; and is scarcely inferior to the exquisite pencil of Lucretius, from whom it is copied, when describing the abrupt death of the birds that fly over the Avernus. De Rer. Nat. vi. 743.

'Remigiom oblitæ, pennarum vela remittunt,
Præcipitesque cadunt, *molli cervice profusæ*,
In terram.'

The lines that follow, in Mr. Sotheby's version, are elegantly rendered, and true to the original.

'Ah! what avails his unremitting toil
And patient strength, that tam'd th' unwilling soil!' &c.

The whole passage strongly reminds us of Pope's inimitable description of the death of the pheasant, in his Windsor Forest; and it is highly probable the English bard derived his first hint from this delineation of Virgil.

————'He feels the fiery wound,
Flutters in blood, and panting beats the ground.
Ah! what avail his glossy, varying dyes,
His purple crest, and scarlet-circled eyes,
The vivid green his shining plumes unfold,
His painted wings, and breast that flames with gold!'

B. iii. 566, 'ignis sacer.' In Mr. Sotheby's version, '*th' accursed flame*;' in Dr. Warton's, '*th' insatiate flame*;' who,

nevertheleſs, intimates, that it is poſſible *ſacer* may mean *accurſed* or *direful*, though he does not chooſe to employ either of thoſe terms himſelf: thus, adds he '*auri ſacra fames*;—*ſacer eſto*.' Yet *ignis ſacer* is not a general expreſſion, but a peculiar and idiopathic diſeaſe; and from its ſymptoms, which are minutely deſcribed by Lucretius, lib. vi. 660, as alſo from the expreſs declaration of Celſus, lib. v. cap. 28, there can be little doubt but it was the eryſipelas, or St. Anthony's fire of modern times. *Sacer* is certainly, therefore, neither a transferable nor a metaphorical adjunct; and perhaps it would be better to tranſlate the diſeaſe literally, '*the holy fire*' or '*flame*.'

From thoſe parts of this elegant and accompliſhed poem, in which Mr. Sotheby appears to have been moſt ſucceſsful, we with pleaſure ſelect the following, b. i. v. 443.

' Oft ſhalt thou ſee, ere brooding ſtorms ariſe,
Star after ſtar glide headlong down the ſkies,
And, where they ſhoot, long trails of lingering light
Sweep far behind, and gild the ſhades of night;
Oft the fall'n foliage wing its airy way,
And floating feathers on the water play.
When lightning flaſhes from the northern pole,
From eaſt to weſt when thunders widely roll,
The deluge pours, and, fearful of the gale,
The conſcious ſeaman furls his dripping ſail.
Not unforeſeen the ſhowery tempeſts rage;
Earth, ocean, air, the gradual ſtorm preſage.
The crane beneath his flight ſees clouds ariſe,
Folds his aërial wing, and downward flies;
The heifers gaze aloft where vapours ſail,
And with wide noſtril drink the diſtant gale;
The twittering ſwallow ſkims the pool around;
Along the marſhes croaking frogs reſound;
Ants, as from ſecret cells their eggs they bear,
Each following each, the track continuous wear;
The vaſt bow drinks; and, *ruſtling on the wing,*
The crows beneath their plumes wide darkneſs fling.
Then ſhalt thou view the birds that haunt the main,
Or where Cayſter floods the Aſian plain,
Daſh forth large drops, that down their plumage glide,
Dance on the billows, dive beneath the tide,
In gay contention dip their wings in vain,
And prelude, as they ſport, th' impending rain:
But o'er dry ſands the raven ſtalks alone,
Swells her full voice, and calls the tempeſt down.
Nor yet unconſcious of the threatening gloom
The virgin labours o'er the nightly loom,

When ſputtering lamps flaſh forth unſteady fire,
And round th' o'erloaded wick dull flames expire.' P. 40.

The moſt defective part of this admirable deſcription is the omiſſion of the characteriſtic feature in the original of the [illegible] qualities of the *corvus*, a generic term including the *crow* and the *rook*; but both in this verſion, and that of Dr. Warton, erroneouſly tranſlated *crow*. The Latin text is as follows, v. 381.

——E paſtu decedens *agmine magno*
Corvorum increpuit *denſis exercitus* alis.

More accurately, ſo far as relates to the term *crow*, rendered by Warton:

——'on ruſtling pinions loud
The *crows, a numerous hoſt*! from paſture homeward crowd.'

Every ornithologiſt knows, however, that the ſocial character here deſcribed, is not that of the *crow*, but of the *rook*. The *crow* is not a very ſociable bird, and ſcarcely ever appears more numerous than in pairs. Dryden, on this account, has more merit than either of his ſucceſſors:

'Huge flocks of riſing *rooks* forſake their food.'

The following is admirable, and reminds us ſtrongly of Buchanan's exquiſite ode to the Calends of May, inſerted in his book of Miſcellanies.

'Yes! lovely Spring! when roſe the world to birth,
Thy genial radiance dawn'd upon the earth,
Beneath thy balmy air creation grew,
And no bleak gale on infant Nature blew.
When herds firſt drank the light, from Earth's rude bed,
When firſt man's iron race uprear'd its head,
When firſt to beaſts the wild and wood were given,
And ſtars unnumber'd pav'd th' expanſe of heaven;
Then as through all the vital ſpirit came,
And the globe teem'd throughout its mighty frame,
Each tender being, ſtruggling into life,
Had droop'd beneath the elemental ſtrife,
But thy mild ſeaſon, each extreme between,
Soft nurſe of Nature, gave the golden mean.' P. 91.

The ſpirit of the original, v. 338,

——Ver illud erat, ver magnus agebat
Orbis, &c.

is much better preſerved in the above perſonification of Spring than in the parallel paſſage of Warton.

'Such were the days, the ſeaſon was the ſame,
When firſt aroſe this world's all-beauteous frame;
The ſky was cloudleſs, balmy was the air,
And ſpring's mild influence made young Nature fair.'

The deſcription of the chariot-race in lib. iii, 103, of the Latin text, is highly nervous and faithful.

'Swift at the ſignal, lo! the chariots bound,
And burſting through the barriers ſeize the ground.
Now with high hope erect the drivers dart,
Now fear exhauſts their palpitating heart.
Prone o'er looſe reins they laſh th' extended ſteed,
And the wing'd axle flames beneath their ſpeed.
Now, low they vaniſh from the aching eye,
Now ſoar in air, and ſeem to gain the ſky.
Where'er they ruſh along the hidden ground,
Duſt in thick whirlwinds darkens all around.
Each preſſes each: in clouds from all behind,
Horſe, horſemen, chariots, thundering in the wind,
Breath, flakes of foam, and ſweat from every pore,
Smoke in the gale, and ſtream the victor o'er.
Thus glorious thirſt of praiſe their ſpirit fires,
And ſhouting victory boundleſs ſtrength inſpires.' P. 127.

We inſert the ſame paſſage, for a compariſon, from Warton.

'Doſt thou not ſee the car's contending train,
Shoot from the goal, and pour along the plain?
By varying fits, each trembling charioteer,
Now fluſh'd with hope, now pale with panting fear,
Plies the loud laſh, hangs headlong o'er the reins;
Swift bounds the fervid axle o'er the plains:
Now deep in duſt obſcur'd the chariot flies,
Now mounts in air, and gains upon the ſkies.
The ſtrife runs high, too fierce for dull delay,
The duſty volumes darken all the way:
Bath'd in their followers' foam appear the firſt:
Such is the love of praiſe, and glory's eager thirſt.'

Of theſe two we prefer the latter: the abrupt apoſtrophe with which it breaks forth, ſo well calculated to paint the ſudden ſpeed of the horſes themſelves, is here admirably attended to, and transferred from the original, v. 103.

Nonne vides, cum præcipiti certamine campum
Corripuere, ruuntque effuſi carcere currus?

Virgil, however, is not the author of this ſpirited adaptation of the ſound to the ſenſe: he himſelf has copied it from his great maſter Lucretius, who employs it on a ſimilar occaſion, de Rer. Nat. ii. 263.

> *Nonne vides* etiam patefactis tempore puncto
> Carceribus, non poſſe tamen prorumpere equorum, &c.

Of the deſcriptive portions of the Georgics, the two moſt generally admired are the digreſſion on the pleaſures of rural life, which cloſes the ſecond book, and the epiſode of Orpheus and Eurydice, with which the poem concludes in the fourth. We do not think any of our tranſlators have been adequately happy in either of theſe. To begin with the former—It is thus opened by Mr. Sotheby, v. 569.

> 'Ah! happy ſwain! ah! race belov'd of heaven!
> If known thy bliſs, how great the bleſſing given!
> For thee juſt Earth from her prolific beds
> Far from wild war ſpontaneous nurture ſheds.' P. 103.

The digreſſion, in the original, commences in the *plural* number, and it acquires no benefit from the preſent change to the *ſingular*. It is alſo introduced in the *third* perſon, and acquires no additional ſpirit, that we can perceive, in the preſent variation to the *ſecond*. In this reſpect Dr. Warton, we think, has the advantage, as being more faithful to his text. V. 552.

> 'Thrice happy ſwains! whom genuine pleaſures bleſs,
> If they but knew and felt their happineſs!
> From wars and diſcord far, and public ſtrife,
> Earth with ſalubrious fruits ſupports their life.'

As the paſſage is ſhort, we will now inſert the verſification of Dryden, who, like Mr. Sotheby, writes in the ſingular number; but, like Dr. Warton, prefers the third perſon to the ſecond. V. 639.

> 'O happy, if he knew his happy ſtate!
> The ſwain who, free from buſineſs and debate,
> Receives his eaſy food from Nature's hand,
> And juſt returns of cultivated land.'

The original compriſes three lines alone, and occurs thus, v. 458.

> 'O fortunatos nimium, ſua ſi bona norint,
> Agricolas! quibus ipſa, procul diſcordibus armis,
> Fundit humo facilem victum juſtiſſima tellus.'

It is generally much easier to see a defect than to amend it; nor are reviewers of poetry necessarily expected to be poets themselves. We have already declared, however, that we are not pleased with either of the above versions; and, audacious as the attempt is, we will hazard the following:

O knew they but their bliss, most blest were they,
In rural scenes who pass their peaceful day!
For whom, far distant from the battle's roar,
True to their wants, earth freely spreads her store.

The address to the Muses, which ensues shortly afterwards, is a most beautiful and animated passage. It is thus rendered by Mr. Sotheby, v. 589.

'Me first, ye Muses! at whose hallow'd fane
Led by pure love I consecrate my strain,
Me deign accept! and to my search unfold
Heaven and her host in beauteous order roll'd,
Th' eclipse that dims the golden orb of day,
And changeful labours of the lunar ray;
Whence rocks the earth, by what vast force the main
Now bursts its barriers, now subsides again;
Why wintry suns in ocean swiftly fade,
Or what delay retards night's lingering shade.
But if chill blood restrain th' ambitious flight,
And Nature veil her wonders from my sight,
Oh may I yet, by fame forgotten, dwell
By gushing fount, wild wood, and shadowy dell!
Oh lov'd Sperchean plains, Taygetian heights,
That ring to virgin choirs in Bacchic rites!
Hide me some god, where Hæmus' vales extend,
And boundless shade and solitude defend!' P. 105.

For a comparison with his predecessors we shall select the version of Dr. Warton, as far superior to that of Dryden, v. 578.

'Teach me, ye Muses, your devoted priest,
Whose charms with holy raptures fire my breast,
The ways of heav'n, the wandering stars to know,
The radiant sun and moon's eclipses show,
Whence trembles earth, what force old ocean swells
To burst his bounds, and backward what repells;
Why wintry suns roll down with rapid flight,
And whence delay retards the lingering night.
But if my blood's cold streams, that feebly flow,
Forbid my soul great Nature's works to know,

Me may the lowly vales and woodlands pleaſe,
And winding rivers, and inglorious eaſe!
O that I wander'd by Sperchius' flood
Or on Taygetus' ſacred top I ſtood!
Who, in cool Hæmus' vales my limbs will lay,
And in the darkeſt thicket hide from day!'

Of theſe rival paſſages we have no heſitation in ſaying that, upon the whole, we prefer the latter: though we do not think the laſt eight verſes of either equal, in any meaſure, to the exquiſite elegance and ſpirit of the original, which occurs thus, v. 483.

'Sin, has ne poſſim naturæ accedere partes,
Frigidus obſtiterit circum præcordia ſanguis;
Rura mihi et rigui placeant in vallibus amnes;
Flumina amem ſylvasque inglorius. O ubi campi,
Spercheosque, et virginibus bacchata Lacænis
Taygeta! o qui me gelidis in vallibus Hæmi
Siſtat, et ingenti ramorum protegat umbrâ!' P. 104.

May we be permitted to propoſe as follows?

But if this heart, too ſluggiſh and too cold,
Forbid me Nature's ſecret depths t' unfold,
Be then the plains, the dales, the woodlands mine,
O'er fount and flood inglorious to recline.
O, by thy banks, Sperchius! may I ſtray,
Or climb Taygetus, where, in frantic play,
Sport the wild nymphs of Sparta! hide me deep,
O hide me, Hæmus! in thy bow'ry ſteep;
Down thy cool valleys let my limbs be laid,
And all thy branches ſhield me with their ſhade!

The epiſode of Orpheus and Eurydice, at the cloſe of the fourth book, is far too long for extraction, or we would willingly inſert it. For the moſt part, it poſſeſſes much merit; but the concluſion of Eurydice's dying ſpeech, ineffably pathetic and beautiful in the original, is followed with very unequal ſteps in the verſion, v. 497.

Jamque vale; feror ingenti circumdata nocte,
Invalidasque tibi tendens, heu! non tua, palmas.

'Now, now farewell! involv'd in thickeſt night,
Borne far away, I vaniſh from thy ſight,
And ſtretch towards thee, all hope for ever o'er,
Theſe unavailing arms, ah! thine no more.' P. 223.

The preſent verſion, however, we think ſuperior to that of

Warton, and highly preferable to that of Dryden. In the former it occurs thus: our readers shall determine for themselves.

> 'Adieu! no longer must thou bless my sight,—
> I go! I sink! involv'd in thickest night!
> In vain I stretch my feeble arms to join
> Thy fond embrace; ah! now no longer thine!'

There is so much compressed in the Latin couplet, that we believe it to be impossible not to extend the two verses to four in a rhyme metre; yet, with this allowance, much of the excellence of the original is still withheld in both the above versions. May we once more have the hardihood to obtrude an attempt of our own?

> And now farewel! the shades of boundless night
> Surround, and bear me headlong from thy sight,
> Vainly to thee forth-stretching, as I glide,
> These shadowy arms—ah! never more thy bride.

The undefinable merit and exquisite beauty of the Georgics, and the various and elegant versions which have now been exhibited of it in our own language, have induced us to extend the present critique to an unusual length. The value of the translation before us is very considerable: in many parts we think it superior to that of Dr. Warton, in others it manifestly falls short. But to be entitled to an equal degree of praise with a man of his justly literary and poetic fame must excite no small degree of complacency and self-satisfaction. In the liberal language of the Roman bard himself:

> Non nostrum inter vos tantas componere lites;
> Et vitula tu dignus, et hic.

> 'So nice a difference in your singing lies,
> That both have won, or both deserve the prize.' DRYDEN.

Remarks on the Theory of Morals: in which is contained an Examination of the Theoretical Part of Dr. Paley's 'Principles of Moral and Political Philosophy.' By Edward Pearson, B. D. &c. 8vo. 5s. Boards. Rivingtons. 1800.

THE author is no mean proficient in the school which boasts the names of Butler, Powel, Balguy, Thomas and William Ludlam, and Hey. The last of these authors, whose manner of thinking and mode of expression he has

largely imbibed, was his college-tutor. The work is composed in opposition to the principles of a popular writer and disciple of another celebrated school, which boasts the names of Law, Jebb, Watson, and Paley; and the moral philosophy of this last philosopher is scrutinised in the manner generally employed by his opponents of this class. Hey and Paley were college-tutors in the university of Cambridge at the same time; both gave lectures in their respective colleges on metaphysics and morality; both preached frequently before the university; and both were distinguished by a peculiarity of manner as well as originality of thought and expression. The one was open, cheerful, and perspicuous, endeavouring to familiarise every topic to the lowest capacity; the other was dry, reserved, profound, scrutinising every thought with metaphysical nicety. The pupils of the one attended the lecture-room with pleasure, and were sure of acquiring some ideas with which they could instruct and amuse their fellow-students in the university. The pupils of the other could mention only with admiration the sagacious profundity of their tutor, but the nicety of his discriminations evaded their powers of memory, and what was delivered with labour by the teacher, at the end of the hour allotted to this exercise, was in general forgotten by his scholars. The one did every thing with ease, the other was labouring under his task; the one taught in conversation, the other was always sermonising. Both have published the substance of their lectures. Paley's Moral Philosophy is in every boarding-school, and contains scarcely a thought that had not been noted down in the lecture-room by one or other of his pupils. Hey's lectures on the thirty-nine articles are too dry to become popular, but they afford a sufficient proof of his reading and erudition; and the minuteness of his inquiries, in investigating certain subjects which alarmed, and not without reason, the heads both of the university and church, as much as several favourite maxims of the opposite school.

Moralists are very much divided in their defininitions of virtue, and a new one is naturally to be expected from every writer on this subject. Those of Thales, Epicurus, Cicero, Potamon, Hobbes, Shaftesbury, Clarke, Wollaston, Brown, Hutcheson, Butler, Hume, Adam Smith, and Paley, are enumerated, in the introduction to this work; but it is against the definition of this last celebrated writer that the artillery of our author is chiefly directed. Paley defines virtue to be 'the doing good to mankind in obedience to the will of God and for the sake of everlasting happiness.' This definition, it is contended, is liable to objection in all its parts, as 'the subject about which virtue is employed does not properly form

a part of the definition of virtue,' as the rule, the will of God, is not in its proper place; since 'the will of God is the ground and foundation of virtue, and the motive to virtue ought to have no place in the definition. Let us first see,' the writer properly observes, 'what virtue itself is;' and, after 'oft-resumed consideration,' he has ventured upon the following definition. 'Virtue is voluntary obedience to the will of God.' We are fully aware of the objections that may be logically made to Paley's definition; and as simplicity and clearness are to be aimed at in every science, we make no scruple in giving the preference to our author in point of precision. But though this definition be more accurate and simple, it by no means follows that the virtue thus defined is the same that has been discussed by all other moralists. The virtue described by one has often differed specifically from that of another; and the view of this subject presented to us by Locke clears up the difficulties by which it is encumbered, and at the same time reconciles us to the author's definition. Locke has very judiciously classed actions under three heads: as they are referred to the law of God, to the law of the state, and to the law of reputation and honour. Under the third head he has classed virtuous and vicious actions; and hence we see, at once, why virtue has been so very differently described under different systems. It has depended on the changeable opinions of men; and its standard has naturally varied with the degree of cultivation, improvement, and experience, in every society. If all the world were Christians, virtue and duty would coincide, and voluntary obedience to the will of God, as it is the greatest perfection of human nature, would be held also in the highest estimation.

It is a great point to define correctly; and, whether the definition before us be allowed or not, as most assuredly it will not be amidst some classes of society; if the propositions built upon it are well arranged, and lawfully derived, the one from the other, a complete whole may be presented, on which the mind will rest with satisfaction. Its excellence is seen on a comparison with other definitions; in which the author succeeds completely, in our opinion, in showing the reason of their failure, and justifies, with great acuteness, his own position:—'Virtue is voluntary obedience to the will of God: in other words, what God commands is right, and right because he commands it; what God forbids is wrong, and wrong because he forbids it.'

Having ascertained what virtue is, we come next to the rule of virtue. And conformity to the eternal differences of things, or to truth according to Wollaston and Clarke, being justly exploded, the imperfection of the ancient systems judiciously

pointed out, the criterion of virtue laid down by Paley is brought under examination. This criterion is general utility. The difficulty of ascertaining what will promote general utility is insurmountable; and the author, both from good authority as well as sound reasoning, shows clearly, that this general utility, even if it could be at all times ascertained, cannot be a safe guide to virtuous conduct. Having exploded this and other criteria, and proved that a criterion, or rule of virtue of universal application, is not to be discovered, he comes to this conclusion:

'The result is, that, in order to act virtuously, we must always have in view obedience to the will of God; but that, in order to discover what his will is, with respect to any particular action, we are not confined to one mark or criterion of it, but are at liberty to make use of any of the methods, by which, as we conceive, it may be discovered with the greatest ease and certainty. Different men, according to their respective habits, and according to the nature of the case, may safely have recourse to the rule of general utility, conformity to truth or the eternal differences of things, the moral sense, or any other rule of similar tendency, as each may be of more convenient application, so long as it is, and is considered to be, expressive of the will of God. Even the same person, at different times, and on different occasions, may be permitted to say,—" This action is conformable to the natural differences of things; this is agreeable to truth; this has a tendency to general good; this is the result of my sense of right and wrong; and so on;" and may thence justly conclude, with respect to each of them, that it is agreeable to the will of God, and therefore a virtuous action. If he proceed to act under that persuasion, he acts virtuously; but, if I mistake not, where there is no reference, immediate or mediate, to the will of God, there, whatever may be the rule of action, and whatever may be the action, there is no virtue.' P. 82.

This conclusion necessarily follows, from his own definition of virtue; and, in our progress towards it, occurs the following important remark, which we with pleasure transcribe.

'In short, virtue and vice have a necessary relation to a state of discipline; to that state, in which the agents, by a series of particular actions, are gradually formed to a character either of virtue or of vice, of goodness or badness; after which, their actions become the natural, not to say necessary, effect of their respective characters. This idea, if I mistake not, opens to us the whole business of morality, and the design of the different situations, in which we are here placed, calculated, as they evidently are, to call

forth the different virtues into use, and to improve them into lasting habits.' P. 79.

From a note in the chapter on the rule of virtue, it seems that this work has been presented to the syndics of the press at Cambridge; and we are not at a loss to conjecture the reasons for its not being retained; nor can we disapprove the conduct of the syndics in returning it to its author. They have already published a work for the tutor of the present writer, in which it could not have been a pleasant sight to observe a note, intimating that the sentiments of the patrons of the work thus published did not concur; and they might well be apprehensive of danger, from the style and language of the disciple. This might have been avoided, probably, by a little more care on his part; and, if he wished for patronage, his chapter on the obligation to obtain the knowledge of virtue should have been differently modified. Must not many of them have been shocked by such an expression as this:—'I am of opinion, not only that there is no one certain method of discovering the will of God, but that it cannot, strictly speaking, be certainly discovered at all.' "What!" they would say, "is virtue a voluntary obedience to we know not what, and to what we cannot know?" Virtue and vice, then, what are they but mere names." Surely this is an improvement in morality which savours too much of modern philosophy, and cannot be recommended by us to the studious youth of the university. We felt exactly as, we suppose, the syndics did on reading this passage; for, coming upon us with such strength of affirmation, it engrossed, for a time, the whole of our attention, and we shut the book while we were collecting ourselves, under the impression made so suddenly on our feelings, and comparing in our own mind this passage with the reflexions in the preceding parts of the work. Accustomed, however, to the language of this school, we resumed our occupation, and, rather to our surprise, found that the very next passage softened down entirely the singularity of the preceding remark. 'In other words, I do not think that morality is matter of demonstration.' This leads our author into an inquiry, in which we think he gives several good reasons for differing from Locke, all of which would have been equally valid, and in place, if they had been introduced less violently, and without the appearance of an infidel maxim.

On the motive to virtue, our author shines to much greater advantage; and, in making some judicious distinctions between motive and principles, he combats, with great success, Paley's notion of obligations. His peculiar sentiments may be seen in the following passage.

'I do not heſitate to pronounce, that the end of virtue is the happineſs of individuals. This happineſs may conſiſt in various particulars, but chiefly in the exaltation of character; and this exaltation is to be effected by the repetition of acts of obedience to the divine will, until a habit of obedience to that will is formed, and that likeneſs to God, of which the particular beings, from their nature and conſtitution, are capable, is perfected in them. This, if I miſtake not, is the end of all human virtue, from the duty of Adam, in paradiſe, which conſiſted in the obſervance of a ſingle precept, to the duty of perſons in the moſt complicated ſituations of life. In the mean time, whatever is the character of men, at any ſtage of their progreſs towards perfection, there is a proper happineſs belonging to it, the conſideration of which is not to be neglected. It hence follows, that private happineſs is the proper motive to virtue. For though, in fact, the end, which God deſigned in the actions of men, is not always the motive to the agent; yet we may ſafely affirm, that, when known, it ought to be ſo. That all motives are not inconſiſtent with the moral principle, will appear from conſidering the effect of motives in the production of any particular action. In a caſe of diſtreſs, we may afford relief from a ſentiment of compaſſion, from a ſenſe of duty, or from the expectation of reward. If we are led to afford relief merely from the ſentiment of compaſſion, the action is not, ſtrictly ſpeaking, virtue; but ſomething leſs or ſomething more. For, if the ſentiment of compaſſion, by which we are actuated, be the mere effect of the moral ſenſe, as implanted by nature, the action reſulting from it implies no volition, and is conſequently deficient in an eſſential part of virtue. If it be the effect of that ſenſe improved by repeated acts of virtue, ſo as to have become the habit of the mind, it is rather an expreſſion of that godlike diſpoſition, which it is the intention of virtue to produce, than a particular act of virtue.' P. 141.

But here we come to a very difficult point, and the virtue of the ancients preſents an obſtacle not eaſily to be ſurmounted. According to our author's ſyſtem, the heathens might have been virtuous; and he is in danger, not only of oppoſing Dr. Paley, but of running counter to the articles of the church. 'The truth is, Dr. Paley makes morality to depend too much on the credibility of the Chriſtian revelation.' We muſt ſeparate then, it ſeems, the Chriſtian religion from our morality; and, having done this, we are told that 'we have no authority for aſſerting that the grace, in the thirteenth article of our church, which is here ſuppoſed neceſſary to render actions pleaſing to God, was not beſtowed on many before the appearance of Chriſt on earth.' To ſupport this opinion, we are referred to the explanation given of the article by Dr. Hey, a reference ſo very ſuſpicious, that we are naturally inclined to be more attentive to our author's lan-

guage, which, however consistent with Dr. Hey, appears to us to be entirely repugnant to the principles of the Reformation, and the language of the church articles.

In the last chapter is given a division of virtue, under three classes: our duties to God, to our neighbour, and ourselves; and each class is subdivided into three heads, consisting of duties, of thoughts, words, and action. In this part there is nothing peculiarly distinguishable; nor do we, from the specimen produced of Dr. Balguy's lectures, entertain such sanguine hopes as the author, that the publication of them will be very beneficial to the public. The chief peculiarity in the work is stated by the author himself in the conclusion of the whole.

'The peculiarity, therefore, of what I have attempted, consists in this, that, whereas others have admitted into their systems of morality, whether as the foundation, the rule, or the motive of virtue, obedience to the will of God, conformity to truth, conformity to the eternal fitness of things, the moral sense, regard to the good of mankind, regard to private happiness, &c. but have admitted one or more of these particulars separately, always to the disparagement, and generally to the exclusion, of any other, I have endeavoured to show, that there is not such an incompatibility between them as has been supposed; that the admission of some ones not necessarily imply the exclusion of the rest; but that, when they have their proper place in the subject, they are all perfectly consistent with each other, and contribute their parts towards the formation of one harmonious whole.' P. 233.

To us, a very striking peculiarity occurs, from comparing the work with a sentiment of the author's, maintained in a note, which is to us not indeed very intelligible. 'I would not,' says the writer, 'altogether discourage speculation, but I cannot help thinking that it would be useful to put speculation under a greater check than it is under at present.' This is indeed a most extraordinary assertion in a book of this description. By what shackles is the author restrained himself? And if he admit of none in his own case, why then does he wish to shackle others? He has taken virtue for the subject of his speculations: he has pursued her to the utmost limit of his thoughts: he has bounded himself in his inquiry by no authorities, whether individual or collective; he brings all to the test of his own opinion, and pronounces with an authoritative *I*, as decisively as the most egotic philosopher. What is the nature of the check that he would impose upon speculation? We profess ourselves entirely at a loss to conjecture. To us there appears to be no restraint desirable. We wish that every Christian writer should keep himself within the li-

mits of ſcripture; and, if he is a clergyman of the church of England, that he ſhould confine his interpretation of ſcripture to the limits of the thirty-nine articles.

Our readers will ſee, then, that we do not approve entirely of the latitude taken in theſe ſpeculations; yet there are many parts of the work which we cannot too highly applaud. It is not written in a manner likely to recommend itſelf to young readers, nor in an ornamented and popular ſtyle. The inveſtigation is dry and minute, and in ſeveral parts unintereſting. The author's definition of virtue is the beſt part of his book; and when it is conſidered as the virtue of a Chriſtian, we apprehend no danger in tracing it to its remoteſt connexions. The teachers of morality may derive many uſeful hints from this work, even while they make Paley's philoſophy the baſis of their ſyſtem. The corrections ſuggeſted in the pages we have juſt peruſed will improve their lectures; but the work itſelf is to be put into the hand of the teacher, not into that of the learner.

Memoirs relative to Egypt, written in that Country during the Campaigns of General Bonaparte, in the Years 1798 *and* 1799, *by the learned and ſcientific Men who accompanied the French Expedition.* 8*vo.* 8*s.* 6*d.* *Boards.* Phillips. 1800.

WHATEVER opinion may be formed of the attempt, or whatſoever may be the reſult of the French expedition to Egypt, the uniting ſcientific philoſophers to a conquering army deſerves commendation. Had Ariſtotle followed the expedition of Alexander, what valuable additions might not have been made to the remarks of Arrian? and had Genſeric been accompanied by able obſervers, we ſhould not at this time have remained in ignorance of many parts of Africa or Aſia. That we reap ſo little benefit by this union of ſcience and arms, for the preſent volume is neither peculiarly valuable nor intereſting, may eaſily be accounted for. The din of arms is not favourable to ſpeculative inquiries; and while conſtantly engaged in repelling active force or guarding againſt treacherous aſſaſſination, the mind is ſeldom in a ſtate to obſerve with coolneſs and preciſion. Urgent neceſſities feelingly aſſerted their claim, and the languor of diſeaſe repreſſed often the active energies of the intellect. Such muſt be the apologies for the defects of the preſent volume: we ſhall now more particularly attend to what it contains.

The formation of the Inſtitute, and the hiſtory of its proceedings, need not delay us, except when connected with the progreſs of ſcience, or where it contains remarks not after-

wards noticed. Of this kind are the following obſervations, for which, however, the author did not require the waters of the Nile.

'Citizen Berthollet read a memoir on the formation of ammoniac; he explained the nature of the precipitate that reſults from the diſſolution of tin, in conſequence of the mixture of the muriatic with the nitric acid. This precipitate is not, as has been hitherto ſuppoſed, an indiſſoluble oxyd of tin, but a combination of tin, highly oxydated with the ammoniac. The tin, between which and oxygene there is a great affinity, decompoſes the nitric acid and the water, and then the azote and hydrogene unite together to produce the ammoniac. The laſt ſubſtance combines with the oxyd of tin, and forms the precipitate we have juſt mentioned.

'This explanation is ſupported by the following experiments:—the ammoniac is withdrawn from this precipitate by the action of heat and the admixture of lime. The diſſolution of tin in the muriatic acid, even when impregnated with the oxygenated muriatic acid, does not then afford any precipitate; but this is formed the moment that a little ammoniac is poured in. The muriatic diſſolution of tin, to which is added the oxygenated muriatic of potaſh, preſerves it without being ſubject to turn thick, even when it is expoſed to heat.

'It is highly important in the art of dyeing to be able to keep the diſſolution of tin without its either getting foul, or the oxyd of tin ſettling at the bottom, by means of precipitation. It has been propoſed that it ſhould be prepared with the muriatic acid alone, and that the dyer ſhould impregnate it with the oxygenated muriatic acid during each operation; but, inſtead of this embarraſſing impregnation, which is attended with great uncertainty in reſpect to the proportions, citizen Berthollet propoſes to add a determinate quantity of the oxygenated muriate of potaſh, by means of which, tin highly oxydated ceaſes to ſolicit the decompoſition of water, and conſequently the formation of ammoniac; ſo that the diſſolution is thus preſerved in an uniform ſtate.' P. 6.

M. Beauchamp delivered a narrative of his voyage from Conſtantinople to Trebiſond, for the purpoſe of aſcertaining the longitude of the latter city, in order to obtain the preciſe length of the Black Sea. The difference of longitude between Paris and Trebiſond is not, as Bonne ſuppoſed, 43°, but 37° 18′ 5″ only, which ſubtracts more than 80 leagues from its ſuppoſed length.

The palm tree which produces the doum is the cuſiofera of Theophraſtus. In the manufacture of Indigo the Egyptian artiſts bruiſe the plant after having macerated it an hour in water, by which the vegetable mucilage mixes with the fæcula and injures its colour. The deſtruction of the marble or granitic columns appears owing to the formation of muriatic

ſalts, which affects particularly the calcareous ſtone; but the changes in the granite are more probably owing to the alternate moiſture and dryneſs, from the ſucceſſive influence of the dews and hot ſun. The propoſed objects of inquiry are highly judicious and proper. We truſt that the ſcientific aſſiſtants have had time and leiſure to carry at leaſt ſome of theſe into execution.

'Extract of a Report delivered to the Inſtitute, relative to the Manufacture of the Saltpetre and Gunpowder of the Country. By M. Andreoſſy.'

Egypt produces two of the ingredients of gunpowder in great perfection, charcoal prepared from the ſtalks of the lupin, and nitre, found with its alkaline baſis in a foſſil ſtate. Sulphur only is imported. About 1400 weight of ſalt-petre is exported, and nearly as much gunpowder, the latter at the rate it was ſold in France previous to the revolution. A deſcription of a route from Cairo to Sſalehhyeh fills up (ſomewhat heterogeneouſly) the remainder of this article. The country deſcribed is from Cairo to Suez; and the view of this region, ſo little known, deſerves our particular attention.

'This route, which is that followed by the caravans, in their journey to Syria, aſtoniſhes the European on account of the fantaſtical appearances it exhibits: it ſeems to form the boundary between Egypt and the deſert. The ſands are always on your right, the cultivated lands conſtantly on your left; the human eye is bewildered in the extent of the firſt; it gladly repoſes on the other. The more you advance, the more Egypt is covered with woods: the villages are ſcarcely diſtinguiſhable amidſt the enormous maſſes of date trees. Large ſycamores are not uncommon, and almoſt every where we meet with vaſt incloſures of acacia and citron trees. But it is neceſſary to prevent all illuſion while depicting theſe groves; neither verdure, nor flowers, nor rivulets, embelliſh their neighbourhood. Trees, which are accompanied by ſo many charms in Europe, here inſert their roots in an argillaceous ſoil, yawning with fiſſures, and every where evincing the aſpect of the moſt hideous poverty.

'If the eye ſhould wiſh to fix itſelf on one ſide, on a more active vegetation, a little reflection deſtroys the momentary impreſſion, for the outline of the deſert is at the ſame time beheld making an incurſion on the cultivated land. The hillocks deſtitute of cupolas exhibit only abandoned habitations, and at every ſtep we meet with the traces of agriculture, nearly effaced by the ſand, while we ſearch in vain for a ſmall portion of the arid border that has been reſtored to huſbandry.

'From the village of El-mardje may be diſtinguiſhed the ſpot called El-khanqah, which is conſidered as one of the moſt important places in the country. Between theſe two villages is a

tufted grove; it occupies the ſummit of an aſcent, that inclines gently towards the deſert, and terminates at the famous lake Berket-el-hhadje (the lake of pilgrims). At preſent it is nothing more than a parched maſs, ſurrounded by ſeveral rows of trees.

'The hamlet which I have juſt deſcribed, appears to correſpond with that which formerly contained the Peluſiac branch; this was the moſt eaſterly channel of the Nile; it advanced towards the deſert, and has probably diſappeared in conſequence of the overwhelming whirlwinds. The water formerly conveyed by it is no longer viſible, while, at a ſhort diſtance in its rear, canals ſtill exiſt in the place of thoſe which flowed towards the mouth of the Mendezian channel.' P. 48.

Belbeys, in this tract, the ancient Bubaſtum, was once the bulwark of Egypt againſt Syria, an honour ſince transferred to El-Ariſh; but the journey in the latter part is not peculiarly intereſting. Trees are planted in groups; and theſe inſulated woods are called, by the Arabs, iſles. The inhabitants are chiefly Bedouins, and the peaſant ſeems to enjoy more independence and ſecurity than the inhabitants of Cairo and other towns: they ſeem beyond the reach of the tyranny of the Mamlukes, as they are at a diſtance from canals, the only mode of conveying their plunder.

'Circular Letter, from M. Deſgenettes, to the medical Men of the Army of the Eaſt, relative to a Plan for drawing up a Phyſico-Medical Topography of Egypt.'

M. Deſgenettes gives very ſalutary advice to the medical practitioners attending the army, of which we find they have availed themſelves. The plan is addreſſed to them, and would be of little ſervice were we to detail it.

'Report relative to Pompey's Column. By M. Norry.'

The French philoſophers raiſed themſelves to the top of this column, following the method firſt employed by an Engliſh ſailor, though executed in a leſs intrepid manner.

'It is ſituated on a gentle eminence, and placed on a baſe, which the barbarians have undermined; a centre of one metre and twenty-eight centimetres (four feet ſix inches), in form of a ſquare, ſerves as its ſole ſupport. This centre is formed of the fragment of an Egyptian monument, which appears to be of a ſilicious nature, and muſt have been brought to this place, as the hieroglyphic characters are reverſed. On an attentive examination of the waſte committed beneath the pedeſtal, it is perceived that the rubbiſh, being laid in heaps, has occaſioned the column to lean twenty-one centimetres (eight inches); and it is undoubtedly to this cauſe that may be attributed a deep crevice of about four metres eighty-ſeven centimetres (fifteen feet) in length, at the lower part of the ſhaft.' P. 71.

The pedeſtal is ten feet in height; the baſe (we ſuppoſe each ſide of the baſe is meant) five feet 6.3 inches; the ſhaft ſixty

three feet 1.3 inches; the capital nine feet 10.6 inches; the diameter of the column diminiſhing from eight feet four inches to ſeven feet 2.8 inches near the aſtragal. The total height eighty-eight feet ſix inches. The pillar is of Theban granite. The capital is of the Corinthian order, but the proportions of the ſhaft approach rather the Ionic. The capital and the pedeſtal ſeem therefore to be comparatively modern, and the column, on ſome occaſion, to have been re-erected.

'A Memoir relative to an Optical Phænomenon, known by the name of *Mirage*. By M. Gaſpard Monge.'

The mirage, by ſailors, is uſually called a fog-bank, giving, in a miſty atmoſphere, the appearance of a bank or land. The preſent phænomenon is very different, conſiſting of the appearance of water ſurrounding objects on a diſtant horizon, when the ſun has acquired a conſiderable altitude, and the intervening country is plain and hot. From this water the objects are indiſtinctly reflected. M. Monge gives a very laboured ſolution of the mirage on optical principles, which we cannot abridge, and which we ſuſpect to be erroneous. For the ſolution, it requires only that the ſubjacent ſtratum ſhould have different refractive powers from the atmoſphere in general, ſuffering the rays, which fall on it in an angle, when they are commonly refracted, to be reflected. Without ſome alteration in this ſubjacent ſtratum of air, no optical explanations will ſucceed. A ſecond image of an object inverted, placed vertically over the firſt, has been often noticed and explained; and the double rainbow, forming, by the reflected image of the ſun from water, two other bows, is not without an example. The explanation is not difficult.

'Obſervations on the Wing of the Oſtrich. By M. Geoffroy.'

As the oſtrich connects the quadruped with the bird, its œconomy becomes of importance, and, in the peculiar organs which form this connexion, has not been properly explained. In the ſtructure of its wing, the muſcles have not the bulk or length of thoſe of birds, nor have they the ſame advantageous attachment by means of the briſket, or a proportionally extended ſternum. The air veſſels are reduced both in number and extent, and the merry-thought, though it exiſts, is rendered uſeleſs by a diviſion at the centre. The ſtructure of the feathers is well known not to be adapted for flight.

'Although uſeleſs in the preſent caſe, thoſe rudiments of the merry-thought have not been ſuppreſſed, becauſe nature never proceeds by rapid ſtrides, and always leaves the veſtiges of an organ, even when it is ſuperfluous, provided this organ has acted an important part in the other ſpecies of the ſame family. Thus the veſtiges of the wing of the caſſiowary are to be found beneath the ſkin that covers the ſides; thus, alſo, at the internal angle of the

human eye, there is a ſwelling of the ſkin which we recogniſe as the rudiments of the nictant membrane, with which many quadrupeds and birds are provided.' P. 97.

'Obſervations on the Arabian Horſes of the Deſert.'

We do not perceive, in theſe remarks, any valuable addition to our knowledge of this ſubject, ſupplied by various travellers of the Eaſt; at leaſt to knowledge on the accuracy of which we can depend, or what we could, with propriety, enlarge on.

'Account of the prevailing Ophthalmia of Egypt, by M. Bruant.'

This article is written in conſequence of the recommendation, and from the plan, of M. Deſgenettes. Beſides the endemic ophthalmia, from ſand, duſt, or acrid vapours, which is violent and painful, often terminating in ulcers on the cornea and loſs of ſight, there is another kind ariſing from bilious acrimony in the ſtomach and bowels; and a third, chiefly ſpaſmodic, more ſtrictly perhaps from irritability. There is nothing peculiarly new or valuable in the methods recommended for treating it.

'Extract of a Letter from Adjutant-General Julien.'

Relates to a form of making oaths in Egypt, and the author obſerves, that many Egyptian cuſtoms illuſtrate circumſtances in ſacred hiſtory, which have been conſidered 'as ſupernatural, becauſe only extravagant.'

'Deſcription of a new Species of Nymphæa. By M. Savigny.'

The beauty of the *white* water lily, the nymphæa lotus, has attracted the attention of naturaliſts and obſervers, and the *blue* has probably been conſidered as a variety only. Our author conſiders it as a diſtinct ſpecies, differing ſpecifically from the nymphæa lotus in its leaves and anthers. The former is characteriſed 'foliis dentatis;' the latter, 'foliis repandis;' the nymphæa lotus, 'antheris apice ſimplicibus;' the nymphæa cœrulea 'antheris apice ſubulato-petaloideis.'

'Remarks on the Topography of Menouf in the Delta. By M. Carrie.'

This is another part of M. Deſgenettes' plan; but ſuch minute circumſtances cannot be abridged, and offer nothing intereſting to the general reader.

'An Arabian Ode on the Conqueſt of Egypt. Tranſlated from the Original. By M. J. J. Marcel.'

The following general remarks on Arabian poetry merit our attention.

'Arabian literature was in its earlier age ſimple and diveſted of ornament; the language partook of the rude manners of the ſavage ſtate, and the people among whom it originated; but at the ſame time, in proportion as the Arabs were in a ſtate more approaching

to that of nature, their thoughts were ſtronger and more energetic, their ſtyle richer in ideas than words, and their expreſſions loaded with metaphors which often appeared exaggerated, becauſe they were not familiar with thoſe gradations and ſhades which cultivated nations have introduced in painting their ideas. The language afterwards became poliſhed, and freed from its rudeneſs at the time when the conquering Arabs made themſelves acquainted with Greek literature. By forming their ſtyle on the model of the excellent works in this language, and tranſlating them in their own, they purified their taſte and refined their native tongue.

'However, even at this period the imitation of the Greek poetry by the Arabian authors was not ſervile: in receiving a ſpirit of order and regularity from the Greeks, the poetry of the Arabs has preſerved its original tone, and that characteriſtic ſhade of difference which diſtinguiſhes it from that of every other nation. Its demeanour is entirely its own, it preſerves its own manner of thought, of expreſſion, of arrangement of ideas.' P. 136.

Ex pede Herculem!

Of the ode itſelf we ſhall copy the three firſt ſtanzas.

'Tranſcript of the Arabian ode, conformably to the harmonic alphabet of M. L——s.

'At length the dawn of happineſs breaks upon us; the time deſtined by God has arrived; an atmoſphere of felicity ſurrounds us; the reſplendent ſtar of victory which guides the French warriors has ſhed upon us its dazzling light; fame and renown go before them; fortune and honour accompany them.

'The chief who marches at their head, is impetuous and terrible; his name terrifies kings; princes bow their haughty heads before the invincible Bonaparte, the lion of battles; his courage ſways irrevocable deſtiny, and the heavens of glory are proſtrate before him.

'All muſt yield to his might! Woe to whoever lifts up againſt him the ſtandard of war! To declare enmity to him is to bring on inevitable ruin: he humbles before him the mighty who reſiſt him, but his generoſity to vanquiſhed nations is a ſea that knows no bounds.' P. 140.

'Report of the Commiſſioners charged with the Examination of a Monument near the great Aqueduct of Cairo. By M. Denon.'

Theſe remains are not of importance. The building is comparatively modern, from ſome ancient ruins defaced and disfigured by the taſteleſs repairs of later architects.

'Obſervations on the Colour of the Sea. By M. Coſtaz.'

The colour of the ſea is blue, and from the ſhore appears green, only from the yellow ſand at the bottom. The blue is of the indigo hue, rendered lighter by the mixture of the white light of the ſun, as it riſes higher or is more intenſe.

'Plans for Schools of Design, and an Agricultural Establishment in Egypt; by M. Dutertre and M. Nectoux,'

Offer nothing of importance to the English reader.

'Extract of Observations by M. Cerefole, Physician in Ordinary to the Army, during a Journey along the Western Banks of the Nile, from Cairo to Siout.'

These minuter traits of Egyptian manners and constitution are not uninteresting to the curious inquirer, but are incapable of analysis, and will not appear of importance even in an extract.

'An Attempt to translate a Fragment of the Koran into Verse. By M. Marcel.'

'On the Dyeing of Cotton and Flax, by Means of the Carthamus,'

The Egyptian method of dyeing cotton with the carthamus is more important, as the European dyers find it difficult to impart to cotton a sufficiently rich colour. The difference between theirs and the European method consists in immersing the cotton in a *hard* water, grinding the carthamus with the alkali by means of a mill-stone instead of a single mixture, and the bath is a little heated. The colour, by this method, is very superb, but does not resist the action of soap, yet a slight action of this alkaline substance may be in some degree counteracted by afterwards immersing the cotton in the juice of citron, though it has then somewhat of a lilac hue. The sun weakens the colour without destroying it.

'Memoir relative to the Lake Menzaleh. By Andreossy, General of Artillery.'

The mouths of the Nile abound with lakes; and, though the delta is gained from the sea, these appear to be of posterior formation, and to have been produced by a subsequent inundation of the river. To comprehend the formation of this lake, situated between the Pelusian and the Phanitic branch, or that of Damietta, we must remark, that the interclosed space once contained at least two other mouths of the Nile, the Mendesian and Tanitic; but the water, having been drained by the canals above in part from their branches, they were no longer able to oppose the incroaching sea, were consequently repressed by it and overwhelmed the adjoining land. This is proved by the soundings, the direction of the islands, &c. which are now inhabited by a peculiar race. We shall transcribe our author's description of the islanders, as it serves to show what changes are effected in the same men by modes of life essentially different.

'The Menzaleh abounds in fish; the entrance of the mouth is frequented by porpoises. We saw but few birds, but there are many in such of the marshes along the sea as had been abandoned by the waters.

'The lake is navigated by means of ſails, oars, and poles; a contrary wind, provided it be ſtrong, renders the paſſage twice or thrice as long as it would otherwiſe be. They anchor by means of two poles, which they eaſily ſtick in the mud, one at each end of the veſſel. The fiſhing boats are nearly of the ſame form as thoſe on the Nile; that is to ſay, the prow is about ſeven decimeters more elevated than the poop. In the former, the ſtern alſo dips more into the water; this affords a greater degree of facility to the fiſherman, who ſtands on the deck on purpoſe to hand, to throw, and to draw up his net.

'When the inhabitants of Matharyeh intend to fiſh at a diſtance from their own iſles, they take on board a quantity of freſh water in large jars, which are tied to the foot of the maſts of their germes; each germe carries one.

'The fiſhermen of Matharyeh appear to form a ſeparate claſs. As they prohibit their neighbours from enjoying the advantages of the lake, they have but little communication with them. Nearly always naked, generally employed on the water, and occupied continually in a laborious calling, they are ſtrong, vigorous, and determined. They poſſeſs fine figures, but their aſpect is ſavage; their ſkin is burnt with the ſun, and their beard, which is both black and harſh, renders their appearance ſtill more hideous. In preſence of their enemies, they utter a thouſand barbarous cries, accompanied with a moſt furious howl; they at the ſame time ſtrike a kind of tambourin, the decks of their boats, or any thing that will occaſion a noiſe; they apply the buccina to their mouths, and make its conct utter the famous rouhh; "if we were militia," exclaimed our volunteers, "this noiſe would affright us, and we ſhould jump into the water." It is thus that the French ſoldier on every occaſion preſerves his gaiety, and by means of ſome merry-ſaying, either prevents the tedium of life, or baniſhes every idea of danger.' P. 196.

The following obſervations alſo deſerve notice: it is well known, that modern geographers often differ to which quarter of the world Egypt belongs.

'Upon a proper examination of the iſthmus which divides the Red Sea from the Mediterranean, it will be ſeen that mount Mokatham and mount Caſius (Louga) are the promontories of that ſea of ſand; and the point which almoſt inſenſibly unites them (ſcarcely perceived by the eye, but which nevertheleſs exiſts in nature) marks the ſeparation of the gulph of Soues (Suez) from that of Gaza. Thus, topographically ſpeaking, the Nile rather belongs to Africa than to Aſia. The Nile running at the back of the mountains on the ſide of Africa, ſhould have its courſe towards the weſt; ſince it is known that the waters of a river are ſubject to two declinations, the one in the direction of their length, and the other depending on the general topography of the country, which

latter determines the principal current of this river, by more particularly affecting that of the two ſhores, which are contrary to the general declivity of the country.

'When the principal current meets with a counter-current, as happens in the Rhone, which is ſupplied from the mountains of the ci-devant Vivarais, it is not then ſo eaſy to form canals which originate from the coaſt; but at the ſame time no burſting of the banks need be dreaded; but the contrary takes place in different circumſtances. Nevertheleſs there is nothing to prevent the direction of a river from being changed by appropriate works.

'What we have already ſaid appears to be confirmed in Egypt. The works of the canal of Youçef, of the lake Mœris, and thoſe of the pier, which an ancient king of Egypt cauſed to be built, in order to turn aſide, upon the right bank, the river which runs among the little hills of Lybia, and by that means ſtruck with ſterility all the eaſtern part of the Delta.' P. 208.

It is a juſt obſervation, and deſerves particular notice, that where a river is banked, and of courſe its depoſits limited, the bed of that river will in time riſe above the adjacent country, though that country was originally formed by the depoſitions of the river, when flowing unreſtrained. This is at preſent the caſe with the Po. The draining of the lake Menzaleh muſt depend on deepening the Tanitic and Mendeſian branches, thus giving a greater momentum to their ſtreams, which muſt be increaſed by deriving a portion of the waters of the Phanitic branch into them, while the momentum of the ſea is checked by proper flood-gates. The minuter details of the reſt of this memoir, which, though ably, is harſhly and obſcurely written, imperfectly tranſlated, and incorrectly printed, need not detain us. The chart annexed differs conſiderably from that of D'Anville. We could have wiſhed to have followed the author more minutely, for it is claſſic ground, and it is an intereſting taſk to retread the ſteps of Alexander and Pompey.

'Memoir on a Journey, made in the end of Frimaire (about the middle of December), on the Tanitic Branch of the Nile. By M. Malus.'

MM. Fevre and Malus went from Cairo, on the canal of Moez, to lake Menzaleh. They think that this was truly the Tanitic branch, and the ſhores were once decorated with magnificent buildings and cultivated by a numerous population. The ruins of the former are every where obſervable. As this canal is navigable for eight months of the year for large jermes, our author thinks the route preferable to that by Damietta.

'Particulars concerning the Valley of the Natron Lakes, and that of the old Bed of the River. By General Andreoſſi.'

As we have followed M. Sonnini in his journey to the

natron lakes, it will be lefs neceffary to defcribe them minutely, or to point out the variation in the different narratives. The bahhar-bela-me is the moft aftonifhing circumftance of the whole Egyptian fyftem. It feems at leaft probable, as Herodotus has afferted, that the prefent bed of the Nile is the work of art, and that, from the lake Mœris, the river once ran to the weft of its prefent courfe, through the hollow now left waterlefs. From our author's obfervations, and the remarks of other travellers, it is evident that this was once the courfe of a river communicating with the fea, and the traces of this former courfe may be difcovered in a direction north-eaft from the fea, till it reaches the prefent bed of the Nile, nearly at the lake juft mentioned. The natron lakes contain fea-falt, carbonat of foda, and fulphat of foda. The proportions of the two former are different, even in the immediate vicinity of each other, which appears to be owing to the falt originally being fea falt, and having been decompofed by the air and the affiftance of a calcareous foil. Where it refts on clay, the falt is neutral, and in the lakes which lie on flint there is no falt of any kind. It is decompofed alfo, we have faid, by the air, for the rufhes are covered by cryftallifed falt, which is carbonat of foda, the diffolved falt rifing through the lower cryftals by capillary attraction. The red hue in fome of the falts is from extraneous matter. M. Berthollet recommends purifying the natron before it is exported; for, as falt is often brought from thefe lakes with little diftinction, the commerce may be injured by the large proportion of fea-falt fometimes mixed; and from the different folubility of fea-falt and natron, the feparation will not be very difficult. The natural productions of this valley are not very important. The progrefs of the fands is from weft to eaft, but our author thinks that they will not reach the Nile, as has been apprehended, though they may ultimately meet the river, as it gains on the weftern bank.

The Djeouabys are a hofpitable fhepherd race, who annually frequent the natron lakes, and encamp there every winter with their flocks. They are merely fhepherds, of mild manners, and inoffenfive in their conduct. The manners of the Arabs of the defert are defcribed at length, but offer nothing new.

'Obfervations on the Natron, By M. Berthollet,'

We have anticipated in our account of the former article.

'Obfervations on the dyeing Properties of the Hhenné. By MM. Defcotils and Berthollet.'

Of the hhenné we have lately fpoken. It is of the family of falicaria, and abounds in colouring matter, which may be employed in dyeing wool. Alone, it affords a permanent fawn colour, which, by means of alum and fulphat of iron,

may be made to yield different ſhades of brown, valuable for their variety, cheapneſs, and permanency.

'Endiometrical Obſervations. By M. Berthollet.'

Theſe are valuable remarks, but it was not neceſſary to drink of the waters of the Nile to have produced them. The endiometers which our author prefers, are liquid alkaline ſulphurat or phoſphorus. The former requires a long time to have its full effect, but the latter is quicker, though the remainder is increaſed about $\frac{1}{40}$ of its bulk by a ſolution of the phoſphorus in the remaining azotic gas. This increaſe is conſtant, ſo that the accuracy of the experiment is not affected. By theſe trials, the air at Cairo appears not to be worſe than that of Paris, containing about .22 of oxygen.

'Obſervations on certain Proceſſes for correcting the Defects of particular Kinds of Steel and Caſt Iron. By M. Leon le Vavaſeur.'

Theſe obſervations are highly valuable, though we can ſcarcely abridge them with advantage. We ſhall only remark that hot ſhort iron is ſuppoſed to owe its peculiar qualities to a mixture of ſome other metal.

'It has been thought to be arſenic or zinc; I rather am inclined to think that copper alſo has a ſhare in producing this effect. The ore of the mines of Alevard, which ſupply the ſmelting furnaces, and furniſh metal for all the forges in the department of Iſere, often contains grey copper ore. There is likewiſe found another copper ore, called marcaſite, which is carefully rejected, becauſe it makes the metal very bad, and difficult to work.

'I believe I have read in Jars, that a ſlight addition of copper gave more body to the iron. The different degree of fuſibility of theſe two metals occaſions the difficulty which is experienced in attempting to forge this iron at the uſual degree of heat.

If the alloy, whatever it be, enter into fuſion before the iron, the union between the parts ceaſes, and the bar flies under the hammer. If the heat is ſo great as to ſoften the moſt refractory of the two metals, they will remain in union, and may be worked without riſk: as ſoon, however, as the temperature is lowered, the incoheſion recommences, and it is neceſſary to wait till the maſs is become cold before it can be ſafely wrought, ſuch are the circumſtances that require attention in the working of hot-ſhort iron. The effect of the high heat to which it is neceſſary to expoſe this kind of iron is obviouſly not the volatiliſation of the alloy; if this was the caſe, the iron, after the volatiliſation of that which rendered it hot-ſhort, would become pure: but, on the contrary, hot-ſhort iron always preſerves its peculiar properties, and every time that it is worked the above precautions are abſolutely neceſſary.' P. 335.

'Report on the Oaſes. M. Ripault preſented to the Inſti-

tute, a Memoir, intitled, "Refearches on the Oafes;" and M. Fourier read the Report of the Commiffioners appointed to examine that Memoir.'

The Oafes are fertile fpots in the midft of the defert. The Oafis Magna is in 26° 30′, and the two others between 29 and 30 degrees. They are marked by Mr. Browne, in his map; and the third Oafis, at Siwa, is particularly defcribed by that accurate traveller. The prefent is but a meagre analyfis of M. Ripault's memoir, which muft be very interefting if publifhed at length.

'Remarks on the Ufe of Oil in the Plague. By M. Defgenettes.'

All the novelty in this memoir confifts in an account of the fuccefs of oily frictions. The oil porters in Egypt and the tallow-chandlers in London, are faid to have efcaped the difeafe. Dr. Mitchell contends that the tallow-chandlers in America were equally exempted from the attacks of the yellow fever.

'Report of the Obfervations made to determine the Geographical Pofition of Alexandria, and the Direction of the Magnetic Needle. By M. Nouet.'

The longitude of the Pharos of Alexandria was found, by the watch, to be $1^h\ 50'\ 17\frac{1}{2}''$; by aftronomical obfervations $1^h\ 50'\ 46''$; the latitude $31°\ 13'\ 5''$. The azimuth of the fame fpot was $12°\ 49'\ 33''$ weft. In examining the dip of the needle, we find the mean time in which the arches were defcribed to be about $31''$. The mean of the dip, when the face of the limb was towards the eaft, was $47°\ 30'$; when towards the weft, $48°\ 50'$.

'Analyfis of the Slime of the Nile. By M. Regnault.'

Since the modern practice of watering ground has been general, we begin to doubt of any peculiar merit in the flime of the Nile. It was, however, an object deferving attention, though the refult is not particularly ftriking. The *folid* contents of one hundred parts of the flime, confifts of nine of carbon, fix of oxyd of iron, four of filex, four of carbonat of magnefia, eighteen of carbonat of lime, and forty-eight of alumine. The proportions of filex and alumine vary, according to the diftance from the bed of the river, the latter containing the largeft quantity of fand, while, at a great diftance, the clay is almoft wholly pure. It is juftly remarked, that, at different diftances, clay fitted for all the varieties of porcelain may probably be procured.

'Remarks on the Management and Produce of the Land, in the Province of Damietta. By M. Girard.'

This article we cannot abridge. The rice produces about eighteen and wheat about four for one. Flax appears a much more valuable object of cultivation.

'Obfervations on the Fountain of Mofes. By M. Monge.'

The fountains of Moſes are ſituated near Suez; and, though the water is brackiſh, it is palatable and wholeſome. The humidity round the fountains nouriſhes herbage, which arreſts the ſand, and gradually accumulates hillocks. When the weight is ſuperior to that which preſſes on, and raiſes the water, the fountain becomes dry, and other ſprings burſt out. The principal ſpring is, from this cauſe, now dry, and the water ſeems never to riſe above forty feet. As this fountain was probably the chief watering place for ſhips in the Red Sea, there ſeems to have been a manufactory of jars in its neighbourhood for the conveyance of the fluid.

'Extracts from the Geography of Abd-er-raſhid El-Bakouy, on the Deſcription of Egypt. By M. Marcel.'

'Diſcourſe of M. Denon, to be read at the Inſtitute of Cairo, on his Return from Upper Egypt.'

Theſe articles furniſh little novelty. M. Denon accompanied the army in Upper Egypt, but his diſcourſe is as rapid as the motions of the troops.

The Works of Robert Burns. (Continued from Vol. XXIX. p. 409. New Arr.)

BURNS arrived in Edinburgh in the month of November, 1786. His reception in the capital of Scotland was highly flattering. The literary and the faſhionable world united in teſtifying their admiration of his talents. Among thoſe who cheriſhed the ruſtic bard by their countenance and ſupport are enrolled the reſpectable names of the late Dr. Robertſon, Dr. Blair, Dr. Gregory, Mr. Mackenzie, Mr. Frazer Tytler, and though laſt, not the leaſt in well-earned fame, Mr. Dugald Stewart.

Though the ſociety of theſe excellent characters muſt have tended to enlarge the ſphere of Burns's knowledge, and to cultivate his taſte, the benefit which he derived from this ſignal advantage was unfortunately more than counterbalanced by the intemperate indulgences into which he was betrayed by the thoughtleſs and diſſipated, who deemed the participation of the luxuries of the table a ſufficient recompenſe for the company of a man of genius. Burns was naturally prone to exceſs in feſtive indulgences; and the unceaſing round of diſſipation to which he was introduced in the gay circles of the Scottiſh metropolis, gave ſtill more ſeductive charms to thoſe intemperate pleaſures, whoſe leſs-refined allurements had too frequently overpowered his virtuous reſolutions. They were certainly not very conſiderate friends of the future exciſeman who gave him a reliſh for the gilded vices of genteel life.

In a pecuniary point of view, Burns turned his journey to

Edinburgh to good account. He took advantage of the rising tide of popular favour to publish a new edition of his poems, the profits of which enabled him, as his biographer says, 'not only to partake of the pleasures of Edinburgh, but to gratify a desire he had long entertained of visiting those parts of his native country most attractive by their beauty or their grandeur.' Accordingly he set out on the 6th of May, 1787, on a tour through that part of the country which is washed by the Tweed, which may be justly denominated the classic ground of Scotland. Having spent three weeks in this excursion, he visited Northumberland, and returned by way of Carlisle and Dumfries to his humble dwelling at Mossgiel.

'It will easily be conceived (says Dr. Currie) with what pleasure and pride he was received by his mother, his brothers, and sisters. He had left them poor, and comparatively friendless; he returned to them high in public estimation, and easy in his circumstances. He returned to them unchanged in his ardent affections, and ready to share with them, to the uttermost farthing, the pittance that fortune had bestowed.' Vol. i. p. 167.

After a short residence with his relations he again proceeded to Edinburgh, whence he immediately set out on a journey to the Highlands. From the Highlands he returned to Ayrshire, where he spent the month of July. In August he again visited the metropolis, where, after two more excursions, the one through Stirlingshire and Clackmannanshire, the other into the Highlands, he fixed his residence during the winter of 1787-8, eagerly renewing his intercourse with the learned and the dissipated. Dr. Currie has recorded the most interesting occurrences which happened during these various peregrinations of the bard; but as they are not fit subjects for abridgment, we must refer such of our readers as wish to trace the footsteps of native genius, to the work itself.

In the month of February, 1788, Burns, upon settling his accounts with his publisher Mr. Creech, found himself master of nearly five hundred pounds. Two hundred pounds of this sum he advanced to his brother Gilbert, who had taken upon himself the support of their aged mother. With the remainder he determined to establish himself in a farm. He also looked forward to the possibility of increasing his income by the emoluments of an exciseman's office, which liberal encouragement he had been led to expect from the munificent patronage of Caledonian aristocracy. Exhilarated by these bright prospects, 'his generous heart,' says his biographer, 'turned to the object of his most ardent attachment, and, listening to no considerations but those of honour and affection, he joined with her in a public declaration of marriage, thus legalising their union, and rendering it permanent for life.'

After quoting an interesting extract from Burns's common-place book, which gives a detail of his views and resolutions at the period of his marriage, Dr. Currie thus proceeds.

' Under the impulse of these reflections, Burns immediately engaged in rebuilding the dwelling-house on his farm, which, in the state he found it, was inadequate to the accommodation of his family. On this occasion he himself resumed at times the occupation of a labourer, and found neither his strength nor his skill impaired. Pleased with surveying the grounds he was about to cultivate, and with the rearing of a building that should give shelter to his wife and children, and, as he fondly hoped, to his own grey hairs, sentiments of independence buoyed up his mind, pictures of domestic content and peace rose on his imagination; and a few days passed away, as he himself informs us, the most tranquil, if not the happiest, which he had ever experienced.' Vol. i. p. 196.

But, alas! the airy visions of future happiness were soon dissipated. With an eye at once gifted with the penetration of philosophy, and suffused with the tear of sensibility, has the biographer of Burns investigated the progress of his imprudences and of his misfortunes. May the ardent sons of genius profit by the melancholy tale—*Felix quem faciunt aliena pericula cautum.*

At the time when Burns entered upon his farm at Ellisland, Mrs. Burns was obliged by her situation (being near the time of her delivery) to remain in Ayrshire.

' It is to be lamented (says Dr. Currie) that at this critical period of his life, our poet was without the society of his wife and children. A great change had taken place in his situation; his old habits were broken; and the new circumstances in which he was placed were calculated to give a new direction to his thoughts and conduct. But his application to the cares and labours of his farm was interrupted by several visits to his family in Ayrshire; and as the distance was too great for a single day's journey, he generally spent a night at an inn on the road. On such occasions he sometimes fell into company, and forgot the resolutions he had formed. In a little while temptation assailed him nearer home.

' His fame naturally drew upon him the attention of his neighbours, and he soon formed a general acquaintance in the district in which he lived. The public voice had now pronounced on the subject of his talents; the reception he had met with in Edinburgh had given him the currency which fashion bestows; he had surmounted the prejudices arising from his humble birth; and he was received at the table of the gentlemen of Nithsdale with welcome, with kindness, and even with respect. Their social parties too often seduced him from his rustic labours and his rustic fare, overthrew the unsteady fabric of his resolutions, and inflamed those propensities which temperance might have weakened, and prudence

ultimately ſuppreſſed. It was not long, therefore, before Burns began to view his farm with diſlike and deſpondence, if not with diſguſt.

'Unfortunately he had for ſeveral years looked to an office in the exciſe as a certain means of livelihood, ſhould his other expectations fail. As has already been mentioned, he had been recommended to the board of exciſe, and had received the inſtruction neceſſary for ſuch a ſituation. He now applied to be employed; and, by the intereſt of Mr. Graham of Fintry, was appointed exciſeman, or, as it is vulgarly called, gauger, of the diſtrict in which he lived. His farm was after this, in a great meaſure, abandoned to ſervants, while he betook himſelf to the duties of his new appointment.' Vol. i. p. 197.

'The conſequences may be eaſily imagined. Notwithſtanding the uniform prudence and good management of Mrs. Burns, and though his rent was moderate and reaſonable, our poet found it convenient, if not neceſſary, to reſign his farm to Mr. Miller, after having occupied it three years and a half. His office in the exciſe had originally produced about fifty pounds per annum. Having acquitted himſelf to the ſatisfaction of the board, he had been appointed to a new diſtrict, the emoluments of which roſe to about ſeventy pounds per annum. Hoping to ſupport himſelf and his family on this humble income till promotion ſhould reach him, he diſpoſed of his ſtock and of his crop on Elliſland by public auction, and removed to a ſmall houſe which he had taken in Dumfries, about the end of the year 1791.

'Hitherto Burns, though addicted to exceſs in ſocial parties, had abſtained from the habitual uſe of ſtrong liquors, and his conſtitution had not ſuffered any permanent injury from the irregularities of his conduct. In Dumfries, temptations to the ſin that ſo eaſily beſet him, continually preſented themſelves; and his irregularities grew by degrees into habits. Theſe temptations unhappily occurred during his engagements in the buſineſs of his office, as well as during his hours of relaxation; and though he clearly foreſaw the conſequence of yielding to them, his appetites and ſenſations, which could not pervert the dictates of his judgement, finally triumphed over the powers of his will. Yet this victory was not obtained without many obſtinate ſtruggles, and at times temperance and virtue ſeemed to have obtained the maſtery. Beſides his engagements in the exciſe, and the ſociety into which they led, many circumſtances contributed to the melancholy fate of Burns. His great celebrity made him an object of intereſt and curioſity to ſtrangers, and few perſons of cultivated minds paſſed through Dumfries without attempting to ſee our poet, and to enjoy the pleaſure of his converſation. As he could not receive them under his own humble roof, theſe interviews paſſed at the inns of the town, and often terminated in thoſe exceſſes which Burns ſometimes provoked, and

was ſeldom able to reſiſt. And among the inhabitants of Dumfries, and its vicinity, there were never wanting perſons to ſhare his ſocial pleaſures; to lead or accompany him to the tavern; to partake in the wildeſt ſallies of his wit; to witneſs the ſtrength and the degradation of his genius.

'Still, however, he cultivated the ſociety of perſons of taſte and of reſpectability, and in their company could impoſe on himſelf the reſtraints of temperance and decorum. Nor was his muſe dormant. In the four years which he lived in Dumfries, he produced many of his beautiful lyrics, though it does not appear that he attempted any poem of conſiderable length.' Vol. i. P. 204.

Though the tide of miniſterial bounty has certainly in modern times flowed into Scotland with no ſcanty ſtream, yet we have found that the patronage extended to the moſt energetic of her ſons was limited to the paltry ſituation of a gauger. How indignant muſt be the feelings of every admirer of genius on being appriſed that even this vulgar boon was clogged with an implied ſtipulation, that the acceptor, whoſe mind was qualified and delighted to range through the wideſt field of intellectual diſcuſſion, ſhould not preſume to differ in politics from the ruling powers. And that this was the caſe is evinced by the following narrative.

'Burns had entertained hopes of promotion in the exciſe; but circumſtances occurred which retarded their fulfilment, and which in his own mind deſtroyed all expectation of their being ever fulfilled. The extraordinary events which uſhered in the revolution of France, intereſted the feelings, and excited the hopes of men in every corner of Europe. Prejudice and tyranny ſeemed about to diſappear from among men, and the day-ſtar of reaſon to riſe upon a benighted world. In the dawn of this beautiful morning the genius of French freedom appeared on our ſouthern horizon with the countenance of an angel, but ſpeedily aſſumed the features of a dæmon, and vaniſhed in a ſhower of blood.

'Though previouſly a jacobite and a cavalier, Burns had ſhared in the original hopes entertained of this aſtoniſhing revolution by ardent and benevolent minds. The novelty and the hazard of the attempt meditated by the firſt or Conſtituent Aſſembly, ſerved rather, it is probable, to recommend it to his daring temper; and the unfettered ſcope propoſed to be given to every kind of talents, was doubtleſs gratifying to the feelings of conſcious but indignant genius. Burns foreſaw not the mighty ruin that was to be the immediate conſequence of an enterpriſe, which, on its commencement, promiſed ſo much happineſs to the human race. And even after the career of guilt and of blood commenced, he could not immediately, it may be preſumed, withdraw his partial gaze from a people who had ſo lately breathed the ſentiments of univerſal peace and benignity, or obliterate in his boſom the pictures of hope and

of happineſs to which thoſe ſentiments had given birth. Under theſe impreſſions, he did not always conduct himſelf with the circumſpection and prudence which his dependent ſituation ſeemed to demand. He engaged indeed in no popular aſſociations, ſo common at the time of which we ſpeak; but in company he did not conceal his opinions of public meaſures, or of the reforms required in the practice of our government: and ſometimes, in his ſocial and unguarded moments, he uttered them with a wild and unjuſtifiable vehemence. Information of this was given to the board of exciſe, with the exaggerations ſo general in ſuch caſes. A ſuperior officer in that department was authoriſed to inquire into his conduct. Burns defended himſelf in a letter addreſſed to one of the Board, written with great independence of ſpirit, and with more than his accuſtomed eloquence. The officer appointed to inquire into his conduct gave a favourable report. His ſteady friend, Mr. Graham of Fintry, interpoſed his good offices in his behalf; and the imprudent gauger was ſuffered to retain his ſituation, but given to underſtand that his promotion was deferred, and muſt depend on his future behaviour.

'This circumſtance made a deep impreſſion on the mind of Burns. Fame exaggerated his miſconduct, and repreſented him as actually diſmiſſed from his office. And this report induced a gentleman of much reſpectability to propoſe a ſubſcription in his favour. The offer was refuſed by our poet in a letter of great elevation of ſentiment, in which he gives an account of the whole of this tranſaction, and defends himſelf from the imputation of diſloyal ſentiments on the one hand, and on the other from the charge of having made ſubmiſſions, for the ſake of his office, unworthy of his character.

"The partiality of my countrymen," he obſerves, "has brought me forward as a man of genius, and has given me a character to ſupport. In the poet I have avowed manly and independent ſentiments, which I hope have been found in the man. Reaſons of no leſs weight than the ſupport of a wife and children have pointed out my preſent occupation as the only eligible line of life within my reach. Still my honeſt fame is my deareſt concern, and a thouſand times have I trembled at the idea of the degrading epithets that malice or miſrepreſentation may affix to my name. Often in blaſting anticipation have I liſtened to ſome future hackney ſcribbler, with the heavy malice of ſavage ſtupidity, exultingly aſſerting that Burns, notwithſtanding the *fanfaronade* of independence to be found in his works, and after having been held up to public view, and to public eſtimation, as a man of ſome genius, yet, quite deſtitute of reſources within himſelf to ſupport his borrowed dignity, dwindled into a paltry exciſeman, and ſlunk out the reſt of his inſignificant exiſtence in the meaneſt of purſuits, and among the loweſt of mankind.

"In your illuſtrious hands, Sir, permit me to lodge my ſtrong

disavowal and defiance of such slanderous falsehoods. Burns was a poor man from his birth, and an exciseman by necessity: but—I *will* say it! the sterling of his honest worth poverty could not debase, and his independent British spirit oppression might bend, but could not subdue."

'It was one of the last acts of his life to copy this letter into his book of manuscripts, accompanied by some additional remarks on the same subject. It is not surprising, that, at a season of universal alarm for the safety of the constitution, the indiscreet expressions of a man so powerful as Burns should have attracted notice. The times certainly required extraordinary vigilance in those entrusted with the administration of the government, and to ensure the safety of the constitution was doubtless their first duty. Yet generous minds will lament that their measures of precaution should have robbed the imagination of our poet of the last prop on which his hopes of independence rested, and, by embittering his peace, have aggravated those excesses which were soon to conduct him to an untimely grave.' Vol. i. p. 213.

The reader must be wholly devoid of a discerning taste who is not sensible of the manly spirit diffused through this epistle of the indignant bard, and of the elegant and affecting style in which the unhappy transaction is narrated by his biographer.

Within a short period after this investigation of his political conduct, the mighty spirit of Burns ceased to give umbrage to the jealousy of ministerial underlings. From October. 1795, to the January following, an accidental complaint confined him to the house. When he was at length able to go abroad, his habitual imprudence exposed him to a new accession of distemper. After struggling with a complication of disorders during the spring, he determined, in the summer of 1796, to try the effect of sea-bathing. From this he derived no benefit, and 'when brought back to his own house in Dumfries, on the 18th of July, he was no longer able to stand upright. On the 22d of the same month the sufferings of this great but ill-fated genius were terminated, and a life was closed, in which virtue and passion had been at perpetual variance.'

We are confident that we shall merit the thanks of our readers by laying before them Dr. Currie's discriminative character of Burns.

'Burns, as has already been mentioned, was nearly five feet ten inches in height, and of a form that indicated agility as well as strength. His well-raised forehead, shaded with black curling hair, indicated extensive capacity. His eyes were large, dark, full of ardour and intelligence. His face was well formed, and his countenance uncommonly interesting and expressive. His mode of

dressing, which was often slovenly, and a certain fulness and bend in his shoulders, characteristic of his original profession, disguised in some degree the natural symmetry and elegance of his form. The external appearance of Burns was most strikingly indicative of the character of his mind. On a first view, his physiognomy had a certain air of coarseness, mingled however with an expression of deep penetration, and of calm thoughtfulness, approaching to melancholy. There appeared in his first manner and address perfect ease and self-possession, but a stern and almost supercilious elevation, not indeed incompatible with openness and affability, which, however, bespoke a mind conscious of superior talents. Strangers that supposed themselves approaching an Ayrshire peasant, who could make rhymes, and to whom their notice was an honour, found themselves speedily overawed by the presence of a man who bore himself with dignity, and who possessed a singular power of correcting forwardness, and of repelling intrusion. But though jealous of the respect due to himself, Burns never enforced it where he saw it was willingly paid; and though inaccessible to the approaches of pride, he was open to every advance of kindness and of benevolence. His dark and haughty countenance easily relaxed into a look of good-will, of pity, or of tenderness; and as the various emotions succeeded each other in his mind, assumed with equal ease the expression of the broadest humour, of the most extravagant mirth, of the deepest melancholy, or of the most sublime emotion. The tones of his voice happily corresponded with the expression of his features, and with the feelings of his mind. When to these endowments are added a rapid and distinct apprehension, a most powerful understanding, and a happy command of language—of strength as well as brilliancy of expression—we shall be able to account for the extraordinary attractions of his conversation—for the sorcery which in his social parties he seemed to exert on all around him. In the company of women this sorcery was more especially apparent. Their presence charmed the fiend of melancholy in his bosom, and awoke his happiest feelings; it excited the powers of his fancy as well as the tenderness of his heart; and by restraining the vehemence and the exuberance of his language, at times gave to his manners the impression of taste, and even of elegance, which in the company of men they seldom possessed. This influence was doubtless reciprocal. A Scottish lady, accustomed to the best society, declared with characteristic *naïveté*, that no man's conversation ever carried her so completely off her feet as that of Burns; and an English lady, familiarly acquainted with several of the most distinguished characters of the present times, assured the editor, that in the happiest of his social hours there was a charm about Burns which she had never seen equalled. This charm arose not more from the power than the versatility of his genius. No languor could be felt in the society of a man who passed at pleasure from grave to gay, from the ludicrous to the pathetic, from the simple to

the sublime; who wielded all his faculties with equal strength and ease, and never failed to impress the offspring of his fancy with the stamp of his understanding.

'This indeed is to represent Burns in his happiest phasis. In large and mixed parties he was often silent and dark, sometimes fierce and overbearing; he was jealous of the proud man's scorn,—jealous to an extreme of the insolence of wealth, and prone to avenge, even on its innocent possessor, the partiality of fortune. By nature kind, brave, sincere, and in a singular degree compassionate, he was, on the other hand, proud, irascible, and vindictive. His virtues and his failings had their origin in the extraordinary sensibility of his mind, and equally partook of the chills and glows of sentiment. His friendships were liable to interruption from jealousy or disgust, and his enmities died away under the influence of pity or self-accusation. His understanding was equal to the other powers of his mind, and his deliberate opinions were singularly candid and just; but like other men of great and irregular genius, the opinions which he delivered in conversation were often the offspring of temporary feelings, and widely different from the calm decisions of his judgement. This was not merely true respecting the characters of others, but in regard to some of the most important points of human speculation.

'On no subject did he give a more striking proof of the strength of his understanding, than in the correct estimate he formed of himself. He knew his own failings; he predicted their consequence; the melancholy foreboding was never long absent from his mind; yet his passions carried him down the stream of error, and swept him over the precipice he saw directly in his course. The fatal defect in his character lay in the comparative weakness of his volition, that superior faculty of the mind, which, governing the conduct according to the dictates of the understanding, alone entitles it to be denominated rational; which is the parent of fortitude, patience, and self-denial; which, by regulating and combining human exertions, may be said to have effected all that is great in the works of man, in literature, in science, or on the face of nature. The occupations of a poet are not calculated to strengthen the governing powers of the mind, or to weaken that sensibility which requires perpetual controul, since it gives birth to the vehemence of passion as well as to the higher powers of imagination. Unfortunately the favourite occupations of genius are calculated to increase all its peculiarities; to nourish that lofty pride which disdains the littleness of prudence, and the restrictions of order; and by indulgence, to increase that sensibility, which in the present form of our existence is scarcely compatible with peace or happiness, even when accompanied with the choicest gifts of fortune!' Vol. i. p. 232.

The melancholy circumstances which involved the latter period of the life of Burns in shades of the thickest gloom, na-

turally leads his biographer to a philosophical investigation of the evils which commonly attend the temperament of genius. These evils are debility of the faculty of volition, improvidence in expense, imprudence in conduct, indolence, and a disposition to drown the remembrance of sorrows in wine. Though we have already taken the liberty of making copious extracts, we cannot resist the impulse which urges us to give extended circulation to the important conclusions which Dr. Currie draws from such speculations.

'Though men of genius are generally prone to indolence, with them indolence and unhappiness are in a more especial manner allied. The unbidden splendours of imagination may indeed at times irradiate the gloom which inactivity produces; but such visions, though bright, are transient, and serve to cast the realities of life into deeper shade. In bestowing great talents, nature seems very generally to have imposed on the possessor the necessity of exertion, if he would escape wretchedness. Better for him than sloth, toils the most painful, or adventures the most hazardous. Happier to him than idleness, were the condition of the peasant, earning with incessant labour his scanty food; or that of the sailor, though hanging on the yard-arm, and wrestling with the hurricane.

'These observations might be amply illustrated by the biography of men of genius of every denomination, and more especially by the biography of the poets. Of this last description of men, few seem to have enjoyed the usual portion of happiness that falls to the lot of humanity, those excepted who have cultivated poetry as an elegant amusement in the hours of relaxation from other occupations, or the small number who have engaged with success in the greater or more arduous attempts of the muse, in which all the faculties of the mind have been fully and permanently employed. Even taste, virtue, and comparative independence, do not seem capable of bestowing on men of genius peace and tranquillity, without such occupation as may give regular and healthful exercise to the faculties of body and mind. The amiable Shenstone has left us the records of his imprudence, of his indolence, and of his unhappiness, amidst the shades of the Leasowes; and the virtues, the learning, and the genius of Gray, equal to the loftiest attempts of the epic muse, failed to procure him in the academic bowers of Cambridge that tranquillity and that respect, which less fastidiousness of taste, and greater constancy and vigour of exertion, would have doubtless obtained.

'It is more necessary that men of genius should be aware of the importance of self-command, and of exertion, because their indolence is peculiarly exposed, not merely to unhappiness, but to diseases of mind, and to errors of conduct, which are generally fatal. This interesting subject deserves a particular investigation; but we must content ourselves with one or two cursory remarks. Relief is

ſometimes ſought from the melancholy of indolence in practices, which for a time ſooth and gratify the ſenſations, but which in the end involve the ſufferer in darker gloom. To command the external circumſtances by which happineſs is affected, is not in human power; but there are various ſubſtances in nature which operate on the ſyſtem of the nerves, ſo as to give a fictitious gaiety to the ideas of imagination, and to alter the effect of the external impreſſions which we receive. Opium is chiefly employed for this purpoſe by the diſciples of Mahomet and the inhabitants of Aſia; but alkohol, the principle of intoxication in vinous and ſpirituous liquors, is preferred in Europe, and is univerſally uſed in the Chriſtian world. Under the various wounds to which indolent ſenſibility is expoſed, and under the gloomy apprehenſions reſpecting futurity, to which it is ſo often a prey, how ſtrong is the temptation to have recourſe to an antidote by which the pain of theſe wounds is ſuſpended, by which the heart is exhilarated, ideas of hope and of happineſs are excited in the mind, and the forms of external nature clothed with new beauty!' Vol. i. p. 246.

'It is the more neceſſary for men of genius to be on their guard againſt the habitual uſe of wine, becauſe it is apt to ſteal on them inſenſibly; and becauſe the temptation to exceſs uſually preſents itſelf to them in their ſocial hours, when they are alive only to warm and generous emotions, and when prudence and moderation are often contemned as ſelfiſhneſs and timidity.

'It is the more neceſſary for them to guard againſt exceſs in the uſe of wine, becauſe on them its effects are, phyſically and morally, in an eſpecial manner injurious. In proportion to its ſtimulating influence on the ſyſtem (on which the pleaſurable ſenſations depend) is the debility that enſues; a debility that deſtroys digeſtion, and terminates in habitual fever, dropſy, jaundice, paralyſis, or inſanity. As the ſtrength of the body decays, the volition fails; in proportion as the ſenſations are ſoothed and gratified, the ſenſibility increaſes; and morbid ſenſibility is the parent of indolence, becauſe while it impairs the regulating power of the mind, it exaggerates all the obſtacles to exertion. Activity, perſeverance, and ſelf-command, become more and more difficult, and the great purpoſes of utility, patriotiſm, or of honourable ambition, which had occupied the imagination, die away in fruitleſs reſolutions, or in feeble efforts.

'To apply theſe obſervations to the ſubject of our memoirs would be an uſeleſs as well as a painful taſk. It is indeed a duty we owe to the living, not to allow our admiration of great genius, or even our pity for its unhappy deſtiny, to conceal or diſguiſe its errors. But there are ſentiments of reſpect, and even of tenderneſs, with which this duty ſhould be performed; there is an awful ſanctity which inveſts the manſions of the dead; and let thoſe who moralize over the graves of their contemporaries, reflect with humility

on their own errors, nor forget how ſoon they may themſelves require the candour and the ſympathy they are called upon to beſtow.' Vol. i. P. 252.

(To be continued.)

A Tour round North Wales, performed during the Summer of 1798. *By the Rev. W. Bingley, B. A. &c. Illuſtrated with Views in Aqua-tinta, by Alken.* 2 *Vols.* 8*vo.* 1*l.* 1*s.* *Boards.* Williams. 1800.

THE northern diviſion of the principality of Wales is an object well worthy the attention of the traveller. Its lofty mountains and ſheltered valleys, its rocks and woods, its rivers and torrents, preſent a rich variety to the eye of the lover of pictureſque beauty. Nor will the naturaliſt ſearch in vain for inſtruction and amuſement, in its mines and quarries. The botaniſt will be gratified with a copious feaſt in the abundance of rare plants which are ſcattered over its Alpine heights. The attentive obſerver of human nature, too, will find matter for philoſophical meditation in the cuſtoms and habits of a race of men who diſplay to his view the virtues and vices of an half-civiliſed ſtate of ſociety. In ſome few diſtricts of this country, commerce may be contemplated in its infancy; and, by a compariſon of the condition of theſe diſtricts with the ſtate of thoſe which are more removed from intercourſe with the world at large, an eſtimate may be formed of the influence of commercial connexions on the happineſs of mankind. On every ſtage of his journey through North Wales, the antiquarian is ſummoned to the examination of ſome ancient fabric, whoſe venerable ruins give ample ſcope for conjecture. In addition to all theſe advantages, ſhould the touriſt be ſo fortunate as to be introduced to the acquaintance of the Cambro-Britiſh gentry, he will enjoy the pleaſures of hoſpitality in their utmoſt latitude.

In the publication of this tour round North Wales, Mr. Bingley has rendered a very acceptable ſervice to thoſe who may be hereafter inclined to viſit this country. His route is choſen with judgment, and his inſtructions to his ſucceſſors are copious and preciſe. Having reſolved on performing moſt part of the journey on foot, he proceeded leiſurely along, allowing himſelf ſufficient time to examine minutely the objects which attracted his notice. In compoſing his journal he has adopted an excellent rule. 'In theſe volumes,' ſays he, 'I have, as far as lay in my power, put down, for the information of others, every thing that I wiſhed to have known when I was myſelf making the tour.' He will certainly communicate inſtruction in the beſt manner who has the cleareſt recollection

of the difficulties he has himſelf experienced in any ſpecific purſuit: and the traveller who ſaves the time and ſtrength of future touriſts, by pointing out the moſt convenient way to thoſe objects that are chiefly worthy of examination, deſerves the thanks of the public.

All attentive readers of books of travels are too frequently wearied and diſguſted with attempts to deſcribe in words the charms of pictureſque ſcenery. The unvaried chime and eternal recurrence of grand, ſublime, beautiful, delightful, waving wood, winding river, &c. &c. are truly tireſome. We are happy to obſerve that Mr. Bingley has been prudently ſparing of ſuch common-place deſcription, and that, when he does attempt to give an idea of an uncommonly ſtriking proſpect, he analyſes its component parts with the eye of a painter, and thus preſents to his reader ſomewhat of a clear and preciſe image. Of the numerous caſtles and fortreſſes which crown the ſummits of the Cambrian hills, Mr. Bingley gives minute, but not always intereſting, hiſtories. In this department of his work he owes and acknowledges conſiderable obligations to the late accurate Mr. Pennant. During the courſe of his journey he ſeems never to have remitted his botanical inquiries; and the reſult of his labours in this branch of ſcience is an account of the habitudes of upwards of four hundred of the more rare native plants.

Mr. Bingley's tour commences at Cheſter, of which city he gives a deſcription and hiſtory, which are chiefly extracted from the work of Mr. Pennant. From Cheſter he bent his courſe to Flint and Holywell. From Holywell he paſſed through St. Aſaph and Conway to Caernarvon, at which place he for ſome time fixed his head-quarters, this being a convenient ſtation, from whence a variety of intereſting excurſions might be made into the neighbouring country, particularly to the ſummit of Snowdon. In one of theſe excurſions Mr. Bingley viſited the vale of Llanberis, of which he gives the following deſcription.

'The road from Caernarvon to Llanberis, the church of St. Peris, a village about ten miles eaſt of it, was, for the moſt part, rugged and unpleaſant, lying for nearly half the way over a flat and barren country; and beyond that, as far as the firſt or lower lake, over mountains which, affording no varied proſpects, were ſtill dull and unintereſting. But when I had paſſed theſe, and was arrived in the vale of Llanberis, the ſcene which preſented itſelf was ſo truly grand that I do not recollect one equal to it, even in the moſt romantic parts of Weſtmoreland or Cumberland. It reminded me moſt ſtrongly of the ſcenery about Ulſwater; but this, though much leſs extenſive, is ſtill more pictureſque. The bold and prominent rocks which aſcend almoſt immediately from the edges of the lakes,

and tower into the ſky, caſt a pleaſing gloom upon the whole landſcape. The more diſtant mountains of the vale emboſoming the moſs-grown village, with the meadowy flat around it, are ſeen retiring in lines croſſing each other behind in the moſt picturеſque manner poſſible, whilſt the intermediate ſpace, betwixt the village and the obſerver, is filled up with a ſmall lake, whoſe waters reflecting the mountains which bound it, contract their ſombre hue, and render the ſcene ſtill more intereſting. I could almoſt have fancied that nature untamed bore here an uninterrupted ſway amidſt the gloom and grandeur of theſe dreary rocks, had not the ſilence been, at intervals, interrupted by the loud blaſts from the neighbouring copper mine, which rolled like diſtant thunder along the atmoſphere.' Vol. i. P. 182.

'The village of Llanberis is romantic in the extreme; it is ſituated in a narrow graſſy dell, ſurrounded by immenſe rocks, whoſe ſummits, cloud-capped, are but ſeldom viſible to the inhabitants from below. Except two tolerable houſes in the vale, one belonging to Mr. Jones, the agent to the copper mine, and the other, which is on the ſide of the lake, oppoſite to Dolbadarn caſtle, belonging to the agent of the ſlate quarries; the whole village conſiſts but of two cottages, apparently the moſt miſerable. They are in general conſtructed of a ſhaly kind of ſtone, with which the country abounds, and with but juſt ſo much lime as to keep out the keeneſt of the mountain blaſts. The windows are all very ſmall, and in addition to this, by far the greater part of them, with having been formerly broken, are blocked up with boards, leaving only three or four panes of glaſs, and affording ſcarcely ſufficient light within to render even "darkneſs viſible." Here I might have expected to find a race of men, who, ſubject to the inconveniences, without participating in the benefits of civil ſociety, were in a ſtate little ſhort of miſery. Theſe men, it might again be ſuppoſed, in this ſecluded place, with difficulty contriving to keep up an exiſtence, would be cheerleſs as their own mountains, ſhrowded in ſnow and clouds; but I found them not ſo, they were happier in their moſs-grown coverings, than millions in more exalted ſtations of life; here I truly found that

'Tho' poor the peaſant's hut, his feaſts tho' ſmall,
He ſees his little lot, the lot of all;
Sees no contiguous palace rear its head,
To ſhame the meanneſs of his humble ſhed;
No coſtly lord the ſumptuous banquet deal;
To make him loath his vegetable meal;
But calm, and bred in ignorance and toil,
Each with contracting fits him to the ſoil.
Cheerful at morn he wakes from ſhort repoſe,
Breathes the keen air, and carols as he goes.

At night, returning, every labour sped,
He sits him down the monarch of a shed.

'There are two houses in this village, at which the wearied traveller may take such poor refreshments as the place affords. One of these belongs to John Close, a grey-headed old man, who, though born and brought up in the north of Yorkshire, having occasion to come into Wales when he was quite a youth, preferred this to his Yorkshire home, and has resided here ever since. The other house is kept by the parish clerk, who may be employed as a guide over any part of the adjacent country. I found him well acquainted with the mountains, and a much more intelligent man than guides in general are. He does not speak English well, but his civility and attention were a sufficient compensation for that defect. Neither of these places afford [*affords*] a bed, nor any thing better than bread, butter, and cheese, and, perhaps, eggs and bacon.

'As I was one day sitting to my rustic fare, in the former of these houses, I could not help remarking the oddness of the group, all at the same time, and in the same room, enjoying their different repasts. At one table was seated the family of the house, consisting of the host, his wife, and their son and daughter, eating their bread and milk, the common food of the labouring people here; a large overgrown old sow making a noise, neither very low nor very musical, whilst she was devouring her dinner from a pail placed for her by the daughter, was in one corner, and I was eating my bread and butter, with an appetite steeled against niceties by the keenness of the mountain air, at a table covered with a dirty napkin, in the other corner. This scene, however, induced me ever afterwards, in my excursions to this place, to bring with me refreshments from Caernarvon, and enjoy my dinner in quiet in the open air. But excepting in this single instance, I did not find the house worse than I had any reason to expect in such a place as this. The accommodations in the clerk's house are poor, but the inhabitants seemed very clean and decent people.

'The church of Llanberis, which is dedicated to St. Peris, a cardinal, missioned from Rome as a legate to this island, who is said to have settled and died at this place, is, without exception, the most ill-looking place of worship I ever beheld. The first time I visited the village, I absolutely mistook it for an ancient cottage, for even the bell turret was so overgrown with ivy as to bear as much the appearance of a weather-beaten chimney as any thing else, and the long grass in the church-yard completely hid the few grave stones therein from the view. I thought it indeed a cottage larger than the rest, and it was sometime before I could reconcile to myself that it was a church. Here is yet to be seen the well of the saint, inclosed within a square wall, but I met with no sybil, who, as Mr. Pennant relates, could divine my fortune by the appearance or non-appearance of a little fish which lurks in some of its holes.

'The curate I ſaw, and was introduced to; he reſides in a mean-looking cottage not far diſtant, which ſeemed to conſiſt of but few other rooms than a kitchen and bed room, the latter of which ſerved alſo for his ſtudy. When I firſt ſaw him he was employed in reading in an old volume of ſermons. His dreſs was ſomewhat ſingular; he had on a blue coat, which had long been worn threadbare, a pair of antique corderoy breeches, and a black waiſtcoat, and round his head he wore a blue handkerchief. His library might have been the ſame that Hurdis has deſcribed in the Village Curate.

Yon half-a-dozen ſhelves ſupport, vaſt weight,
The curate's library. There marſhall'd ſtand,
Sages and heroes, modern and antique:
He, their commander, like the vanquiſhed fiend,
Out-caſt of heav'n, oft thro' their armed files,
Darts an experienced eye, and feels his heart
Diſtend with pride, to be their only chief:
Yet needs he not the tedious muſter roll,
The title page of each well-known, his name,
And character.

'From the exterior of the cottage, it ſeemed but the habitation of miſery, but the ſmiles of the good man were ſuch as would render even miſery itſelf cheerful. His ſalary is about forty pounds, on which, with his little farm, he contrives to ſupport himſelf, his wife, and a horſe, and with this ſlender pittance he appeared perfectly contented and comfortable. His wife was not at home, but, from a wheel which I obſerved in the kitchen, I conjectured that her time was employed in ſpinning wool. The account I had from ſome of the pariſhioners of his character was, that he was a man reſpected and beloved by all, and that his chief attention was occupied in doing ſuch good as his circumſtances would afford to his fellow creatures.

'I venerate the man whoſe heart is warm,
Whoſe hands are pure, whoſe doctrine and whoſe life
Coincident, exhibit lucid proof
That he is honeſt in the ſacred cauſe.
To ſuch I render more than mere reſpect,
Whoſe actions ſay that they reſpect themſelves.

'The vale of Llanberis was formerly almoſt covered with wood, but of this, there is at preſent but little left, except a few ſaplings from the old roots, which only ſerve to remind us of the greater want of the reſt. Within the memory of perſons now living, there were great woods of oak in different places about theſe mountains. Leland, who wrote in the reign of Henry VIII. ſays, "The beſt wood of Cairnarvonſhire is by Glinne Kledder (Glyn Llwydaw), and by Glin Lhughy (Glyn Llygwy), and by Capel Kiryk (Capel Curig), and at Llanperis." In the time of Howel Dha, Howel the

Good, who was made prince of Wales in the year 940, the whole country must have been nearly covered with wood, for it is ordered in the Welsh laws, founded by him, that "whoever cleared away timber from any land without the consent of the owner, he should, for five years, have a right to the land so cleared; and after that time it should return again to the owner." These mountains also formerly abounded in deer, which even continued in great quantities till much later than the reign of Henry VIII. but after the u[illegible] of fire arms became general, they were soon all destroyed.' V[illegible] p. 190.

The island of Anglesea, the Mona of the ancient Romans, would of course attract the attention of our traveller, and he presents us with a description of this famous residence of the druids. In this description the rich copper mine of Parry's mount forms a distinguished feature. Returning from Anglesea, Mr. Bingley again fixed his residence at Caernarvon; and after various rambles into different parts of the adjacent country, he, for the last time, visited Snowdon. Of this visit he gives the following account.

'As I had, upon coming into Wales, made a determination to ascend Snowdon by all the tracks that are usually pointed out to travellers, I, for the last time, undertook the task, along with a party of four others, from Beddgelert, William Lloyd, the village schoolmaster, (his scholars being always, during the summer time, engaged in rustic employments) performing the office of guide.

'The distance from Beddgelert to the summit being reckoned not less than six miles, and a lady being one of the party, it was thought best for her to ride as far as she could without danger, and for the rest to walk. In this manner therefore we set out, beginning our mountain journey by turning to the right from the Caernarvon road, at the distance of about two miles and a half from the village. We left the horse at a cottage about half way up, from whence taking a bottle of milk to mix with some rum we had brought with us, we continued our route over a series of pointed and craggy rocks. Stopping at different times to rest, we enjoyed, to the utmost, the prospects that by degrees were opening around us. Caernarvon and the Isle of Anglesea, aided by the brightness of the morning, were seen to great advantage; and Llyn Cwellyn below us, shaded by the vast Mynydd Mawr, with Castell Cidwm at its foot, appeared extremely beautiful. In ascending, the mountains, which from below appeared of an immense height, began now to seem beneath us; the lakes and vallies became more exposed, and the little rills and mountain streams by degrees became all visible to us, like silver lines intersecting the hollows around.

'We now approached a most tremendous ridge, over which we had to pass, called Clawdd Coch, or the red ridge. This narrow pass, not more than ten or twelve feet across, and two or three

hundred yards in length, was ſo ſteep, that the eye reached on each ſide down the whole extent of the mountain. And I am firmly perſuaded that, in ſome parts of it, if a perſon held a large ſtone in each hand, and let them both fall at once, each would roll above a quarter of a mile, and thus, when they ſtopped, be more than half a mile aſunder. The lady who was with us, to my great ſurpriſe, paſſed this horrid ridge without the ſmalleſt ſigns of fear or trepidation.

There is no danger whatever in croſſing Clawdd Coch in the day time, but I muſt confeſs, that though I am one of the laſt to be alarmed by paſſing among precipices, I ſhould, by no means, like to venture, as many do who have never ſeen it, along this track in the night. If the moon ſhone very bright I ſhould not, to be ſure, mind it much, but a cloud coming ſuddenly over might even then render it dangerous. There have been ſeveral inſtances of perſons who having paſſed over it in the night, were ſo terrified at ſeeing it the next morning, that they have not dared to return the ſame way, but have gone a very circuitous round by Bettws. I was informed that one gentleman had been ſo much alarmed, that he crawled over it back again upon his hands and knees.

'In the hollow on the left, are four ſmall pools, called Llyn Coch, the red pool; Llyn y Nadroedd, the adder's pool; Llyn Gwâs, the blue pool; and Llyn Ffynnon y Gwâs, the ſervant's pool.

'Soon after we had paſſed Clawdd Coch, we became immerſed in light clouds, till we arrived at the ſummit, when a ſingle gleam of ſunſhine, which laſted but for a moment, preſented us with the majeſtic ſcenery on the weſt of us. It, however, only ſerved to tantaliſe us, for a ſmart guſt of wind obſcured us again in clouds. We now ſheltered ourſelves from the cold under ſome of the projecting rocks near the top, and ate our dinners, watching with anxiety the dark ſhades in the clouds, in hopes that a ſeparation might take place, and we be once more delighted with a ſight of the grand objects around us. We did not watch in vain, for the clouds by degrees cleared away, and left us at full liberty to admire the numerous beauties in this vaſt expanſive ſcene. The ſteep rock of Clogwyn y Garnedd, whoſe dreadful precipices are, ſome of them, above two hundred yards in perpendicular height, and the whole rock a ſeries of precipices, was an object which firſt ſtruck my companions with terror, and one of them burſt out in exclamation,

———— 'How fearful
And dizzy 'tis to caſt one's eyes ſo low!
The crows and choughs that wing the midway air
Shew ſcarce ſo groſs as beetles.

'We now ſtood on a point which commanded the whole dome of the ſky. The proſpects below, each of which we had before conſidered ſeparately as a great ſcene, were now only miniature

parts of the immenſe landſcape. We had around us ſuch a numerous variety of mountains, valleys, lakes, and ſtreams, each receding behind the other, and bounded only by the far diſtant horizon, that the eye almoſt ſtrained itſelf with looking upon them. Theſe majeſtic proſpects were ſoon ſhut from our ſight by the gathering clouds, which now began to cloſe in much heavier than they had done before, and it was in vain that we waited near an hour for another opening; we were therefore at length obliged to deſcend, in deſpair of being gratified any more with theſe ſublime views.

'We again paſſed Clawdd Coch, and ſoon afterwards, turning to the left, deſcended into the mountain vale, called Cwm Llan, and followed the courſe of a ſtream which runs from hence into Llyn y Dinas in Gwynant. This little rivulet entertained us much in its deſcent, by being frequently thrown over low rocks, and forming ſmall, but ſometimes elegant caſcades.

'After two hours walking, we came into Gwynant, the vale I had with ſo much pleaſure traverſed a day or two before, and paſſing Llyn y Dinas and Dinas Emrys, we ſoon reached Beddgelert, ſomewhat fatigued with our long mountain walk.

'I obſerved near a cottage in Cwm Llan, ſeveral children employed in gathering the berries of ſorbus aucuparia, the mountain aſh. I was informed that they were getting them to make a liquor, which the Welſh call diod-griafol. This is ſaid to taſte ſomewhat like perry, and is made by merely cruſhing the berries, and putting water to them, which, after they have remained about a fortnight, is ſtrained off for uſe.' Vol. i. p. 375.

Quitting Caernarvonſhire, Mr. Bingley entered Merionethſhire, and viſited the towns of Harlech and Dolgelle. His next reſting place was Machynlleth, through which town he paſſed on his way to Montgomery; from whence he proceeded to Welch Pool and Oſweſtry. Deviating a little from the road which leads from Oſweſtry to Ruabon, he viſited Chirk caſtle. Leaving Ruabon, he next directed his courſe to Wrexham, Mold, Ruthin, Denbigh, and Llangollen. The beauties of the celebrated vale of Llangollen he delineates with the hand of a maſter. Reluctantly quitting this enchanting ſpot, he paſſed through Corwen to Bala. From Bala he journeyed to Shrewſbury. Of this ancient town he gives an abridged hiſtory, for the materials of which he is indebted to Mr. Pennant.

We doubt not that our readers will be gratified by the peruſal of the following extract from the twelfth chapter of the ſecond volume, in which Mr. Bingley deſcribes the manners and cuſtoms of the Welch.

'From ancient, I will now deſcend to modern times, from that hardy race of warlike characters, which were with ſo much difficulty

ſubdued by the Engliſh monarchs, to their preſent peaceful ſtate, in which they enjoy happineſs, that, in feudal times, they never experienced.

'In thoſe mountainous or ſecluded parts of the country, that are ſcarcely known to the Engliſh touriſt, where their manners ſtill retain the greateſt degree of originality, the lower claſs of the inhabitants appear to poſſeſs an innocence and ſimplicity of character, unknown in the populous parts of our own country; and amongſt these it is that we are to ſearch for that native hoſpitality, ſo much boaſted of by the Welſh writers: but, wherever the Engliſh have had frequent communication, from their being in general ſo profuſe of their money, and from the temptation that this has afforded to practiſe impoſitions on them, I have found the people but little differing from the like claſs amongſt us. On the great roads, they ſeem to take a pride in over-reaching, in moſt of their little bargains, their Saxon neighbours, as they denominate the Engliſh. A Welſh gentleman informed me, (and in many inſtances I have experienced its truth) that it is a common practice amongſt them, to aſk nearly as much more for an article as they mean to take, and, with thoſe who know them, it is always uſual to offer them leſs. This is the caſe, in ſome meaſure, in our own country, but certainly not ſo frequently as in Wales.

'The Welſh people have in general a ruſtic baſhfulneſs and reſerve, which by ſtrangers unuſed to their manners has been often miſtaken for ſullenneſs. They are generally ſaid to be very iraſcible. This may be ſo; but I am inclined to think, that the natural rapidity of their expreſſion, in a language not underſtood, has alone been frequently conſtrued into paſſion, when there has been nothing of the kind. Perſons who form ideas from the opinions of others, without taking the pains to make obſervations for themſelves, are very often miſled, and ſuch I am confident has been the caſe a thouſand times, in the judgements that have been formed of this circumſtance.

'They have every appearance of being moſt miſerably poor. Their cottages are frequently conſtructed of ſtones, whoſe interſtices are filled up with peat or mud; and ſo careful are they of glaſs, that their windows are ſcarcely large enough to light around their wretched ſheds.

'Their general food is bread, cheeſe, and milk; and ſometimes, what they call flummery, which is made of oatmeal and milk mixed together, and then boiled. Animal food, or ale, are not among their uſual fare.

'The women in the mountainous parts are generally about the middle ſize, though more frequently below, than above it; and though their features are often very pretty, their complexions are for the moſt part ſomewhat ſallow. They wear long blue cloaks that deſcend almoſt to their feet; theſe they are ſeldom to be ſeen without, even in the very hotteſt weather, owing moſt probably to

the ſudden ſhowers, which the attraction of the mountains renders them liable to be taken in. In North Wales they have all hats, ſimilar to thoſe of the men, and they wear blue ſtockings without any feet to them, which they keep down by a kind of loop that is put round one of their toes. In the moſt unfrequented parts they ſeldom wear any ſhoes, except on a Sunday, or the market-day, and even then they often carry them in their hands as they go along the roads; I have ſeen them by ſix or eight together, ſeated on the bank of a rivulet, after their journies from the neighbouring villages, waſhing their feet before they entered the towns. In theſe journies, if their hands are not otherwiſe employed, they generally occupy their time in knitting, and I have ſometimes ſeen that even a heavy fall of rain would not compel them to give it up. Their employment within doors is chiefly in ſpinning wool.

'The Welſh people are naturally inquiſitive and curious, but this is by no means a circumſtance peculiar to this country. In all wild and unfrequented parts of the world it is the ſame, and it is only in ſuch parts of Wales that this diſpoſition is the moſt obſervable. Dr. Franklin has told us that this curioſity prevailed ſo much in America, that when he travelled in that country, if he only wiſhed to aſk the road, he found it expedient to ſave time by prefacing his queſtion with "My name is Benjamin Franklin—by trade a printer—am come from ſuch a place—and going to ſuch a place; and now—which is my road?" In all travels through unfrequented countries, we find it very common; and from the inquiſitive diſpoſitions of men in general, where novelty lays ſuch hold upon their attention, it would even ſeem ſtrange were we not to find it ſo.

'They are much inclined to ſuperſtition. But in all countries there are weak and fooliſh people; in England many of our peaſantry are ready to ſwallow, with the moſt credulous avidity, any ridiculous ſtories of ghoſts, hobgoblins, or fairies. In Wales it is more general, and the people are certainly more credulous than the generality of the Engliſh. There are very few of the mountaineers who have not by heart a whole ſtring of legendary tales of thoſe diſembodied beings.

'The Roman cavern, in Llanymynech hill, called Ogo, has been long noted as the reſidence of a clan of the fairy tribe, of whom the villagers relate many ſurpriſing and miſchievous tricks. They have liſtened at the mouth of the cave, and have ſometimes even heard them in converſation, but always in ſuch low whiſpers that their words have been never diſtinguiſhable. The ſtream that runs acroſs it, is celebrated as being the place in which they have been heard to waſh their clothes, and do ſeveral other kinds of work.

'Theſe buſy little folk ſeem to be ſomewhat allied to what are called knockers, which by the Welſh are believed to be a ſpecies of aërial beings, that are heard underground in or near mines, who by their noiſes direct the miners where to find a rich vein. The

following extraordinary account of them is from a letter of Mr. Lewis Morris, to his brother, Mr. William Morris, comptroller of the cuſtoms at Holyhead, dated October the 14th, 1754. I will make no comment upon it, and only preface it by obſerving, that Mr. Morris was a very learned and ſenſible man, and a perſon whoſe judgment is eſteemed of great weight, by every one who has been either acquainted with him or his writings. "People who know very little of arts or ſciences, or the powers of nature, (which in other words, are the powers of the author of nature) will laugh at the Cardiganſhire miners, who maintain the exiſtence of knockers in mines, a kind of good-natured impalpable people, not to be ſeen, but heard, and who ſeem to us to work in the mines; that is to ſay, they are types or forerunners of working in the mines, as dreams are of ſome accidents which happen to us. The barometer falls before rain or ſtorms. If we did not know the conſtruction of it we ſhould call it a kind of dream, that foretells rain; but we know it is natural, and produced by natural means comprehended by us. Now how are we ſure, or any body ſure, but that our dreams are produced by the ſame natural means? There is ſome faint reſemblance of this in the ſenſe of hearing; the bird is killed before we hear the report of the gun. However this is, I muſt ſpeak well of theſe knockers, for they have actually ſtood my very good friends, whether they are aërial beings, called ſpirits, or whether they are a people made of matter, not to be felt by our groſs bodies, as air and fire, and the like.

"Before the diſcovery of Eſgair y Mwyn mine, theſe little people, as we call them here, worked hard there day and night; and there are abundance of honeſt ſober people who have heard them, and ſome perſons who have no notion of them, or of mines either; but, after the diſcovery of the great ore, they were heard no more.

"When I began to work at Llywn Llwyd, they worked ſo freſh there for a conſiderable time, that they even frightened ſome young workmen out of the work. This was when we were driving levels, and before we had got any ore; but when we came to the ore, they then gave over, and I heard no more talk of them.

"Our old miners are no more concerned at hearing them blaſting, boring holes, landing deads, &c. than if they were ſome of their own people; and a ſingle miner will ſtay in the work, in the dead of the night, without any man near him, and never think of any fear or harm they will do him; for they have a notion, that the knockers are of their own tribe and profeſſion, and are a harmleſs people who mean well. Three or four miners together, ſhall hear them ſometimes, but if the miners ſtop to take notice of them, the knockers will alſo ſtop; but let the miners go on at their own work, ſuppoſe it is boring, the knockers will go on as briſk as can be, in landing, blaſting, or beating down the looſe; and they are always heard a little from them, before they came to the ore.

"Theſe are odd aſſertions, but they are certainly facts, though

we cannot, and do not pretend to account for them. We have now very good ore at Llwyn Llwyd, where the knockers were heard to work, but have now yielded up the place, and are no more heard. Let who will laugh, we have the greateſt reaſon to rejoice and thank the knockers, or rather God, who ſends us theſe notices."

'An intelligent friend of mine informs me that theſe noiſes of the knockers, as they are called, have very lately been heard in the pariſh of Llanvihangel Yſgeiviog, in Angleſea, where they continued at different intervals for ſome weeks. In accounting for theſe noiſes it has been obſerved, that they probably proceeded either from the echo of the miners at work, or from the dropping of water; but theſe ſeem by no means ſufficient, if Mr. Morris's aſſertion be true, that while the miners are going on with one kind of work they are going on with another, while for inſtance, as he ſays, the miners are boring, they are blaſting, the former certainly cannot be true, and the blaſting entirely puts the latter conjecture out of the queſtion, for the droppings of water could never produce any effect of that kind. As I am only acquainted with the ſubject from report, I am under the neceſſity of leaving the elucidation of theſe extraordinary facts to ſome who have better opportunities of inquiring into them. I have only to expreſs a hope that the ſubject will not be neglected, and that thoſe who reſide in any neighbourhood where they are heard, will inquire into them carefully, and, if poſſible, give to the world a more accurate account of them, than the preſent.

'As ſoon as it is dark on the evening before Michaelmas-day, the Welſh people kindle great fires near their houſes, and generally, where they can have it, on a large ſtone upon an eminence. Theſe they call coelcerth, or bonfires; and Rowlands, in his Mona, ſuppoſes this cuſtom to have originated with the druids, and to have been intended by them as an offering of thankſgiving, for the fruits of the harveſt. The druids had alſo another at the vernal equinox, to implore a bleſſing from the deity on the fruits of the earth. On Michaelmas-eve, ſeveral hundreds of theſe fires may ſometimes be ſeen at once, round each of which are numbers of the labouring people, dancing hand in hand, "in merry glee," ſhouting and ſinging, in the moſt riotous and frantic manner. In many places they retain a cuſtom of each throwing ſtones or nuts into the flame, by which they pretend to foretell the good or ill luck that will attend them in the enſuing year.

'On the eve of St. John the Baptiſt, they fix ſprigs of the plant called St. John's Wort over their doors, and ſometimes over their windows, in order to purify their houſes, and by that means drive away all fiends, and evil ſpirits, in the ſame manner as the druids were accuſtomed to do with vervain.

'They have a firm belief in witches; and, conſequently, many old women, merely becauſe they happen to be old and ugly, are forced to bear all the blame of the cows not yielding milk, or of the

butter not forming in the churn. They are also believed to poſſeſs the power of inflicting any diſorder they think proper on man or beaſt, and that they never neglect to do it, if they have been offended. There are now living two celebrated conjurors, or fortune-tellers, who are conſulted by all the neighbours, when their goods, or cattle are miſſing; theſe are Sionet Gorn, of Denbigh, and Dick Smot, of Oſweſtry.

'The young people have many pretended modes of foretelling their future ſweethearts, but moſt of theſe being common alſo amongſt the peaſantry of our own country, it would be uſeleſs here to repeat them.

'I have been informed, that a diſorder ſomething ſimilar to St. Anthony's fire, called Yr Eryr, the eagle, is ſuppoſed by the labouring people to be always cured by the following kind of charm. A man or woman whoſe father, grandfather, or great-grandfather, have eaten the fleſh of that bird, is to ſpit upon the part affected, and rub it, and they ſay that it will certainly go away. A ſervant girl, belonging to a friend of mine, who reſides in Wales, ſays ſhe was cured of this complaint by an old man, whoſe grandfather had eaten of an eagle's fleſh; he made uſe alſo of ſome words, to aſſiſt in the charm, which ſhe did not comprehend.

'There is an opinion, very commonly received within the dioceſe of St. David's, in Pembrokeſhire, that, a ſhort time before the death of any perſon, a light is frequently ſeen proceeding from the houſe, and even ſometimes from the bed, where the ſick perſon lies, and purſues its way to the church where the corpſe is to be interred, preciſely in the ſame track in which the funeral is afterwards to follow. This light is called Canwyll Corph, or the corpſe candle.

'I have been told of a ſtrange cuſtom that prevails in ſome parts of North Wales, which no doubt the clergy ſtudy to aboliſh, as much as lays [*lies*] in their power. When any perſon ſuppoſes himſelf highly injured, it is not uncommon for him to repair to ſome church, dedicated to a celebrated ſaint, as Llan Elian, in Angleſea, and Clynog in Caernarvonſhire, and there, as it is termed, to offer his enemy. He kneels down on his bare knees in the church, and offering a piece of money to the ſaint, utters the moſt virulent imprecations, calling down curſes and misfortunes upon the offender and his family for generations to come, all which they have a firm belief will come to paſs. Sometimes inſtead of a church they repair to ſome of the ſacred wells, that are dedicated to the ſaints. Mr. Pennant mentions his being threatened by a fellow, who fancied he had been injured by him, "with the vengeance of St. Elian, and a journey to his well, to curſe him with effect."

'Some of theſe wells are in great repute for the cure of diſeaſes, by means of the interceſſion of the ſaint. The ſaints are alſo applied to, when any kind of goods are loſt, and are made the inſtru-

ments of recovering them, or of diſcovering the thief who has ſtolen them.

'St. George had formerly in the pariſh of Abergeley, in Caernarvonſhire, his holy well, at which this Britiſh Mars had his offering of horſes; for the rich were, at certain times, accuſtomed to offer one, to ſecure his bleſſing on all the reſt. St. George was the tutelar ſaint of thoſe animals; and all that were diſtempered, were brought to this well, ſprinkled with the water, and had this bleſſing beſtowed: Rhad Duw a Saint Siors arnat, "the bleſſing of God and St. George be on thee."

'In the churches, when the name of the devil occurred, an univerſal ſpitting uſed formerly to ſeize the congregation, as if in contempt of that evil ſpirit; and whenever Judas was mentioned, they expreſſed their abhorrence of him, by ſmiting their breaſts.

'If a Ffynnon Vair, or Well of our Lady, or any other ſaint, was near, the water for baptiſm was always brought from thence; and, after the ceremony was over, old women were very fond of waſhing their eyes in the water of the font.

'Upon Chriſtmas day, about three o'clock in the morning, moſt of the pariſhioners aſſembled in the church, and, after prayers and a ſermon, continued there ſinging pſalms and hymns with great devotion, till it was day-light; and if, through age or infirmity, any were diſabled from attending, they never failed having prayers at home, and carols on our Saviour's nativity. The former part of the cuſtom is ſtill in ſome places preſerved, but too often perverted into intemperance. This act of devotion is called Pulgen, or the crowing of the cock. It has been a general belief among the ſuperſtitious, that inſtantly

"at his warning,
Whether in ſea, or fire, in earth, or air,
Th' extravagant, and erring ſpirit, hies
To his confine."

'But during the holy ſeaſon, the cock was ſuppoſed to exert his power throughout the night; from which undoubtedly originated the Welſh word Pulgen, as applied to this cuſtom. Accordingly Shakſpeare finely deſcribes this old opinion:

"Some ſay, that ever 'gainſt that ſeaſon comes,
Wherein our Saviour's birth is celebrated,
The bird of dawning ſingeth all night long:
And then, they ſay, no ſpirit walks abroad:
The nights are wholeſome: then no planets ſtrike:
No fairy takes: no witch hath power to charm,
So hallow'd, and ſo gracious is the time."

'The lower claſs of people of Caernarvonſhire, Angleſea, and part of Merionethſhire, have a mode of courtſhip, which, till within theſe few years, was ſcarcely ever heard of in this kingdom. The lover

generally comes, under the ſhadow of the night, and is taken, without any kind of reſerve, into the bed of his fair one. Here, as it is generally underſtood, with part of his clothes ſtill on, he breathes his tender paſſion, and " tells how true he loves." This cuſtom ſeems to have originated in the ſcarcity of fuel, and in the diſagreeableneſs of ſitting together in cold weather without fire. Much has been ſaid of the innocence with which thoſe meetings are conducted ; it may be ſo in ſome caſes, but it is certainly not an uncommon thing for a ſon and heir to be brought into the world within two or three months after the marriage ceremony has taken place. No notice ſeems however to be taken of it, provided the marriage is over before the living witneſs is brought to light. As this cuſtom is entirely confined to the labouring people, it is not ſo pregnant with danger as it might otherwiſe be ſuppoſed, for both parties being poor, they are conſtrained to marry, in order to ſecure their reputation, and, by that means, a method of getting a livelihood.' Vol. ii. p. 222.

The thirteenth chapter of this volume affords a very entertaining account of the druids and bards. The hiſtory of the latter is brought down to our own times, and will amply repay the trouble of peruſal. Fifteen ſpecimens of Welſh muſic compoſe an acceptable appendix to this ſection.

In the fourteenth chapter we have a diſſertation on the Welſh language, which Mr. Bingley derives from the Hebrew, and conſiders as the parent of the Corniſh, Armoric, Iriſh, and Erſe dialects.

Having now given ample teſtimony of our general approbation of this work, we muſt be excuſed when we ſay that it is by no means free from faults. We are ſorry to obſerve that Mr. Bingley has not taken ſufficient pains to correct the ſtyle of the memoranda from which theſe volumes are compoſed. The little inelegancies which, in the diſtraction of travelling, every touriſt will neceſſarily crowd into his pocket book, ought to have been carefully weeded out before they were preſented to the public. Recurring to our firſt extract we find the following awkward ſentence, which might have been very eaſily amended: ' The windows are all very ſmall, and, in addition to this, by far the greater part of them, *with having been formerly broken*, are blocked up with boards.' —' The ſudden ſhowers, which the attraction of the mountains renders them liable *to be taken in*'—is the cloſe of a period ſo deſtitute of melody as to be ſcarcely tolerable in the careleſsneſs of converſation.

Vol. i. p. 71, ' Its numerous beauties cannot fail *in attracting* the attentio[illegible]'—p. 86, ' The Welſh prince fortunately for himſelf *go*[illegible]—p. 118, ' Deſpairing *in* the ſtrength of his own arm[illegible]—p. 241, ' It would have been utterly impracticable

for him, *if he had desired ever so*, to cross from Cwm Llân immediately over Snowdon to Dolbadarn'—p. 303, '*stands* the poor remains'—p. 307, 'when the Lavan sands *was* habitable'—p. 312, 'the narrow slip of meadow which *lays* along its bottom.' Of this vulgarism, the use of the verb *lay* for *lie*, we have to our great surprise noted, in the course of our perusal of these volumes, upwards of a dozen instances.

We must also lament that the work abounds in typographical errors. A long list of errata is given at the end of each volume: but these lists do not by any means include every mistake. For instance, in p. 39, *retiring* ought to be *retired*; and in p. 44, at the beginning of the paragraph, by the insertion of *and* the consistency of the sentence is destroyed. In the short Latin inscription given in Vol. ii. p. 87, no less than five typographic errors occur, none of which are noticed in the list.

So great is the general merit of this work, however, that we doubt not a second edition will in process of time be called for. We trust that Mr. Bingley will avail himself of that opportunity to correct the errors both of style and of the press.

The views, designed by Mr. Bingley and engraved in aquatinta by Alken, are four in number. They are well executed, and confer on the volumes an appropriate and elegant ornament.

Theatrum Poetarum Anglicanorum. Containing the Names and Characters of all the English Poets, from the Reign of Henry III. to the Close of the Reign of Queen Elizabeth. By Edward Phillips, the Nephew of Milton. First published in 1675, *and now enlarged by Additions to every Article from subsequent Biographers and Critics.* 8vo. 8s. *Boards.* White. 1800.

THE editor of this work, Mr. Egerton Brydges, has shown considerable taste in its selection and arrangement. Perhaps, however, it would have been improved if it had included an abridgement of Dr. Warton's History of English Poetry, in the manner of Massieu's History of French Poetry, Dr. Warton's work being too ponderous and minute for the general reader.

In an advertisement prefixed, the editor gives some account of Phillips, the original author; but he should also have subjoined some account of his work, which is constructed in alphabetical order, and consists of two parts or volumes, the first of 192 pages, the second of 261. The first volume relates to the ancient poets; the second to the modern; and the work concludes with a supplement of omitted characters, and

an account of the ladies who have devoted their time to the muſes.

The advertiſement is followed by the preface of Phillips, which is full of Miltoniſms, and was perhaps wholly written by his uncle, our immortal poet. To this ſucceeds a preface by the editor, in which he ſuppoſes that the late learned poet-laureat was the firſt who ſtarted the idea that Milton re-touched Phillips's work, while the real ſource of that notion may be found in the Maitland poems, publiſhed in 1786, p. cxxiii. Mr. Brydges juſtly obſerves that Dr. Johnſon had no taſte for the higher provinces of poetry; but our author's own diſcrimination certainly ſlumbers, when he claſſes the earl of Surry, ſir Thomas Wyat, lord Buckhurſt, lord Vaux, the earl of Oxford, ſir Philip Sidney, and ſir Walter Raleigh, among the ſecondary poets who 'poſſeſs the moſt genuine merit, and retain to this day the moſt permanent fame.' Upon this ſubject we need only appeal to the judgement of the public; for, if this were the caſe, the poems of theſe authors would have been frequently printed, and have become the ornament alike of the library and the toilet, inſtead of being only known to a few literary men. We muſt ingenuouſly confeſs, that, whenever, from a ſtrong and decided propenſity towards ancient poetry, we have attempted to read theſe metrical effuſions, we have uniformly found that they only excelled in inſipidity. There are no living images, no burning words, no elegance of metaphor: the *vis poëtica* can ſcarcely even be diſcovered in their proſaic pages.

Mr. Brydges gives ſome account of the ſucceſſors of Phillips in the department of poetical biography. In mentioning Cibber's lives of the poets, he firſt ſtates the opinion of Dr. Johnſon, that it was the ſole work of Shiels, and then ſubjoins the more complete information given in the Monthly Review, that only the rough draught was compoſed by Shiels, which was afterwards altered and corrected by Theophilus Cibber. We next meet with remarks on the collections by Dr. Johnſon and Dr. Anderſon, and on the ancient and modern ſelections of Engliſh poetry. The account of one ingenious editor we ſhall tranſcribe.

'In 1787, Mr. Hervey Headley, A. B. of Trinity-college, Oxford, publiſhed, 'Select Beauties of ancient Engliſh Poetry; with remarks,' in 2 volumes 8vo. He was, I believe, ſon of the Rev. Mr. Headley, of North-Walſham, in Norfolk, and educated at Norwich under Dr. Parr. Before he was twenty, he publiſhed a volume of poems, which are ſaid to have great merit; and was a contributor to the 'Olla Podrida,' and a frequent correſpondent of the Gentleman's Mag[illegible] under the ſignature T. C. O. but died at Norwich, on 15 [illegible] 1788, at the early age of 23. He was an inti-

mate of the late lamented Rev. William Benwell, of Caverſham, near Reading, who died in 1796, and of the preſent poet Mr. William Bowles, who has celebrated his memory in ſome pathetic verſes. His 'Specimens' certainly ſhow a cultivated taſte, and an extent of information, very extraordinary in ſo young a man; and there are 32 pages of lively biographical ſketches of nine-and twenty poets, from whoſe works there are extracts. But he uſed ſo little diligence in examining the ſources of biography, as to ſay he could give no farther account of Habington than was furniſhed by Langbaine, when he might have read in 'Wood's Athenæ,' a long article appropriated to him. The book is badly printed on mean paper.' P. lxx.

The printer, we believe, was Mr. John Nichols. The anonymous ſpecimens mentioned p. lxxii. were publiſhed by Mr. Ellis, author of the Memoir of a Map of the Countries between the Euxine and the Caſpian ſeas. Some account is given of the dramatic biographers; and the preface is cloſed with what we regret to mention, a page full of anger and vexation, directed (as we are informed) againſt ſome perſons who miſrepreſented the author's intentions in a novel which he publiſhed. Nothing can be more remote from the liberal ſpirit of poetry or of poetical biography, than this rhapſody; and our regard for the ingenious writer prompts us to wiſh for its omiſſion.

Our author has, with great propriety, arranged the materials of Phillips in chronological order; and he begins with Robert of Glouceſter, a poetical annaliſt of the reign of Edward I. This commencement we muſt regard as rather abrupt, and ſhould have liked to have ſeen a prefatory diſſertation on the Britiſh, Northern, and Saxon poets, with ſpecimens, as Mr. Gray projected for his Hiſtory of Engliſh Poetry. We doubt whether the earl of Surrey were the firſt author of blank verſe in the Engliſh language, as the practice might be traced even from the Anglo-Saxon times. As a ſpecimen at once of Phillips's characters, and of our author's additions, we offer the following extract.

"Nicholas lord Vaux, a poetical writer among the nobility, in the reign of king Henry the 8th; whoſe commendation, ſaith the author of the Art of Engliſh Poeſy, lyeth chiefly in the facility of his metre, and the aptneſs of his deſcriptions, ſuch as he takes upon him to make, namely, in ſundry of his ſongs, wherein he ſheweth the counterfeit action very lively and pleaſantly."

'The name of Nicholas, Warton has proved to be a miſtake. Lord Vaux the poet, muſt have been lord Thomas, (the ſon of lord Nicholas) who was ſummoned to parliament in 1531, and ſeems to have lived till the latter end of the reign of queen Mary.

Two poems in the collection above mentioned are known to have been written by lord Vaux: "A dyttie or sonnet made by the lord Vaus, in the time of the noble queen Mary, representing the image of death." This is what is vulgarly said to have been written on his death-bed, and is re-printed in Percy's Ballads, and Anderson's Collection of Poets. The other is "The Assault of Cupid, upon the fort, in which the lover's heart lay wounded." This is also re-printed by Anderson. Great number of Vaux's poems are extant in the "Paradise of Dainty Devises;" another collection published in 1578, in quarto.

'There was another favourite poet of the same period generally classed with lord Rochford and lord Vaux, but not mentioned by Phillips. This was sir Francis Bryan, Wyat's particular friend. He was born of a good family, educated at Oxford, employed in several honourable embassies during the reign of Hen. the VIII. and gentleman of the privy-chamber to that king*. He was captain of the light-horse under Edward duke of Somerset, lieutenant-general of the army against the Scots, and made banneret by the protector immediately after the battle of Musselborough, about 27 Sept. 1547†. He died chief justiciary of Ireland, at Waterford, 1548‡. He was nephew to John Bourchier, lord Berners, the translator of Froissart. He translated from French Guevara's Dissertation on the Life of a Courtier, Lond. 1548. 8vo. Several of the poems by uncertain authors, before mentioned, are also supposed to have been the productions of Bryan.

'There is one other principal poet of this day, who has been rescued by Warton from total oblivion. This person's name was Nicholas Grimoald, a native of Huntingdonshire, educated both at Cambridge and Oxford. He is the second English poet after lord Surrey who wrote in blank verse. He wrote a poem on the death of Marcus Tullius Cicero; and another on the death of Zoroas, an Egyptian astronomer, both printed in Tottel's collection, 1557, with the initials N. G. Warton says, that as a writer of verses in rhyme he yields to none of his cotemporaries for a masterly choice of chaste expressions and the concise elegancies of didactic versification. A third specimen of early blank verse was by William Vallans, 1590, in a "Tale of Two Swannes," which, under a poetic fiction, describes the situation and antiquities of several towns in Hertfordshire §.

'Edmund lord Sheffield, created a baron by Edw. VI. and killed by a butcher in the Norfolk insurrection, is said by Bale to have written sonnets in the Italian manner ||.

"It would be unpardonable," says Warton, "to dismiss Tottel's valuable miscellany without acknowledging our obligations to

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* Wood's A[illegible] 73. † Ibid. ‡ Warton, III. p. 42.
§ Warton [illegible]a, p. 65. || Ibid.

him, who deserves highly of English literature, for having collected at a critical period, and preserved in a printed volume, so many admirable specimens of ancient genius, which would have mouldered in manuscript, or perhaps, from their detached and fugitive state of existence, their want of length, the capriciousness of taste, the general depredations of time, inattention, and other accidents, would never have reached the present age. It seems to have given birth to two favourite and celebrated collections of the same kind, the Paradise of Dainty Devises, before mentioned, and England's Helicon, which appeared in the reign of Elizabeth *." P. 48.

We do not understand what Mr. Brydges means, p. 101, by 'an engraved map of the Saxon and British kings;' but suppose that it is a genealogical table.

In p. 105, *et seq.* an account is given of the old translators of the Greek and Latin classics. At p. 130 there occurs an extraordinary mistake, as our readers will judge.

" George Etheridge, a comical writer of the present age, whose two comedies, 'Love in a Tub,' and 'She would if she could,' for pleasant wit, and no bad economy, are judged not unworthy the applause they have met with."

'He was born at Thame in Oxfordshire, admitted in C. C. College in Nov. 1534; and in Feb. 1539 was admitted Probationer-fellow. In 1553, being esteemed an excellent Grecian, he was appointed king's professor of that language in the university, which, as he had stood forward against the papists in Mary's reign, he was obliged to resign on Mary's accession. He now practised physic, by which he gained considerable wealth amongst those of his own persuasion. He adhered to the last to his religious opinions, being living an old man in 1588, with the character of a good mathematician, an eminent Hebritian, Grecian, and poet, and, above all, an excellent physician †.' P. 130.

We have not Wood's book at hand: if we had, we should restore the last paragraph to the proper personage. Suffice it to observe that George Etheridge is a well-known dramatist of the reign of Charles II.

In the account of Spenser our author has largely, but judiciously, extracted from Dr. Warton's observations. The remark that Spenser's first book may be regarded as an entire work of itself, is just; and we would recommend a separate publication of that book, containing twelve cantos, as more interesting to common readers of poetry than the prodigious extent of the Fairy Queen. In like manner the tales, and some other select pieces of Chaucer, may be published apart

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* Warton, III. p. 69. † Wood's Ath. I. p. 138.

for the general library of English poetry. It has not, we believe, hitherto been remarked, that our collections of poetry are too long, and our selections too brief. The French, Italians, and Spaniards, follow a different plan, and select the *pièces choisies* and the *Parnasse*, with more taste and judgement.

We have read that king Charles I. was accustomed to amuse himself with Fairfax's translation of Tasso; but we remember no authority for the assertion that 'king James (I.) valued his Tasso above all other English poetry.'

We will close our extracts with the account of Drayton.

"Michael Drayton, contemporary of Spencer and sir Philip Sidney, and for fame and renown in poetry not much inferior in his time to either: however, he seems somewhat antiquated in the esteem of the more curious of these times. especially in his Polyalbion: the old-fashioned kind of verse whereof seem somewhat to diminish that respect which was formerly paid to the subject, as being both pleasant and elaborate, and thereupon thought worthy to be commented upon by that once walking-library of our nation, Selden; his England's Heroical Epistles are more generally liked; and to such as love the pretty chat of nymphs and shepherds, his Nymphals, and other things of that nature, cannot be unpleasant."

'Drayton, according to the testimony of Burton the historian of Leicestershire, was sprung from an ancient family, who derived their name from the town of Drayton, in that county; but his father (who, Aubrey says, probably falsely, was a butcher) removing into Warwickshire, he was born in the village of Harsull in that county, in 1573. He was early distinguished for his proficiency in literature, which put him into the way of preferment; and in 1588 he was a spectator at Dover of the Spanish Armada. Nine or ten years before the death of Q. Elizabeth, he became eminent for his poetical talents, and in 1593 published a collection of pastorals under the title of "Idea; the Shepherd's Garland, fashioned in nine eclogues; with Rowland's Sacrifice to the Nine Muses," 4to, dedicated to Mr. Robert Dudley. This Shepherd's Garland is the same with what was afterwards reprinted, with emendations by our author, in 1619, folio, under the title of Pastorals, containing Eclogues, with the Man in the Moon. It is remarkable, that the folio edition of Drayton's Works in 1748, though the title-page professes to give them all, does not contain this part of them. His "Barons Wars" and "England's Heroical Epistles," his "Downfalls of Robert of Normandy," "Matilda," and "Gaveston," were all written before 1598. He joined in the congratulations on king James's accession, by a poem, 1603, 4to, which, he says, in his preface to the Poly-olbion, was so misinterpreted, as nearly to prove his ruin. This accident, probably, made him despair of all future hopes of favour at court. In 1613 he published

the firſt part of his Poly-olbion, by which Greek title, ſ[illegible] *very happy*, he denotes England; as the antient name of Albion is by ſome derived from Olbion, happy. It is a chorographical deſcription of the rivers, mountains, foreſts, caſtles, &c. in this iſland, intermixed with its remarkable antiquities, rarities, and commodities. Prince Henry, to whom this firſt part is dedicated, and of whom it exhibits a print, in a military poſture, exerciſing a pike, had ſhown the poet ſome ſingular marks of his favour: the immature death therefore of this young patron was a great loſs to him. There are 18 ſongs in this volume, illuſtrated with the learned notes of Selden; and there are maps before every ſong, wherein the cities, mountains, foreſts, rivers, &c. are repreſented by the figures of men and women. His metre of 12 ſyllables being now antiquated, it is quoted more for the hiſtory than the poetry in it; and in that reſpect is ſo very exact, that as biſhop Nicholſon obſerves, it affords a much truer account of this kingdom and the dominion of Wales than could well be expected from the pen of a poet. It is interwoven with many fine epiſodes: of the conqueſt of this iſland by the Romans; of the coming of the Saxons, the Danes, and the Normans, with an account of their kings: of Engliſh warriors, navigators, ſaints, and of the civil wars of England, &c. This volume was reprinted in 1622, with the ſecond part, or continuation of twelve ſongs more, making 30 in the whole, and dedicated to Prince Charles, to whom he gives hopes of beſtowing the like pains upon Scotland.

'In 1619 came out his firſt folio volume of poems; and in 1627 was publiſhed the ſecond volume, containing "the Battle of Agencourt," in ſtanzas of eight lines (written after he was 60 years old) "the Miſeries of Queen Margaret." "Nymphidia, or the Court of Fairies," "Queſt of Cynthia," "The Shepherd's Syrena," "The Moon Calf," a ſatire on the maſculine affectations of Women, and the effeminate diſguiſes of men of thoſe times, and "Elegies," 12 in number. In 1630 he publiſhed another volume of poems, in 4to, entitled "The Muſes Elizium, in ten ſundry Nymphals, with three Poems on Noah's Flood, Moſes's Birth and Miracles, and David and Goliah."

'He died in 1631, and was buried in Weſtminſter-abbey. It ſeems, by Sir Aſton Cockayne's poems, as if he lived latterly in the country, and was held in high eſtimation by the gentlemen of his neighbourhood.

'Drayton's taſte was leſs correct, and his ear leſs harmonious than Daniel's---but his genius was more poetical, though it ſeems to have fitted him only for the didactic, and not for the bolder walks of poetry. The Poly-olbion is a work of amazing ingenuity; and a very large proportion exhibits a variety of beauties, which partake very ſtrongly of the poetical character; but the perpetual perſonification is tedious, and m[illegible] attempted than is within the compaſs of poetry. The admiration in which the He-

rbical Epistles were once held raises the astonishment of a more refined age. They exhibit some elegant images, and some musical lines: but in general they want passion and nature, are strangely flat and prosaic, and are intermixed with the coarsest vulgarities of idea, sentiment, and expression. His Barons Wars and other historical pieces are dull creeping narratives, with a great deal of the same faults, and none of the excellencies, which ought to distinguish such compositions. His "Nimphidia" is light and airy, and possesses the features of true poetry.' P. 262.

It is most probable that Drayton intended to derive his quaint title from the Greek ολβιος, *happy* or *rich*; but some jingle seems also intended between ολβιον and αλβιον.

This volume is an elegant and acceptable present to the public; and it will afford us pleasure to see the publication of the second, which is to extend from the beginning of the reign of James I. to modern times.

The Divine Origin of Prophecy illustrated and defended in a Course of Sermons preached before the University of Oxford, in the Year MDCCC. at the Lecture founded by John Bampton, M. A. &c. By the Rev. George Richards, M. A. &c. 8vo. 6s. Boards. Rivingtons. 1800.

THE subject selected by this lecturer is of the highest importance: it is one which, in the present times, cannot too much occupy the attention of Christians, and which will often perplext he ingenuity of the infidel. Few, indeed, of this latter description will give themselves the trouble of examining the prophetical writings with true critical attention, though the study of them is connected with the most important facts in the history of mankind. Yet if such are contented with the flippancy of their own wit instead of the solidity of their own arguments, with vague declamations on heathen oracles and on Christian and Jewish priestcraft, the serious Christian will feel himself fortified in his religious hopes by the testimony of prophesy: instructed and in the best way amused by such researches into the history of the past, and such prospects of the events of future ages; and, above all, his mind will be elevated by the animated views which this study gives him of the superintendence of Providence, and the moral government of the world.

'When the followers of Christ are required to assign a reasonable cause for their belief in the inspiration of the prophets, they will not, it is presumed, appear either precipitate or injudicious in their decision, if they reply in the following terms. Being con-

vinced of the public appearance of the ſeveral parts of the ſacred volume prior to the reſpective occurrences illuſtrative of the pre-dictions, and perceiving an exact and ſtriking coincidence between the prophecies and the events in which they were completed, we felt an earneſt deſire of knowing, whether this coincidence might not be the effect of impoſture, of human ſagacity, of enthuſiaſm, or of chance. Proſecuting our reſearches for this purpoſe, we have diſcovered that the prophets revealed events of the moſt diſtant times, that they frequently deſcribed the minute circumſtances attending thoſe events, that ſome of the peculiarities predicted were unexampled in the age of the prophets, and that the predictions thus circumſtantially detailed were very numerous:—that the occurrences foretold were often in the higheſt degree extraordinary or improbable, and ſometimes even directly oppoſite to thoſe, which, to a mere human ſpeculator, muſt have appeared likely to take place:—that the ſubjects of the predictions were frequently hoſtile, and ſometimes inevitably ruinous to the worldly intereſt of the prophets; and, therefore, ſuch as it is not conceivable that an impoſtor would have ſelected:—that the diſtinguiſhing characteriſtics of the prophets, and of their predictions, are peculiarly adapted to the deſign for which prophecy uniformly profeſſed to have been given; and that the prophets, if uninſpired, appear to have been morally incapable of perſevering uninterruptedly through ſo long a period, in the proſecution of ſo complicated a deſign, and of maintaining, with ſuch nicety of diſcrimination, the propriety of the ſeveral parts:—that the conduct of the prophets, as recorded in the Old Teſtament, is inexplicable upon any principles of human policy, and can only be reaſonably accounted for upon the preſumption of a divine agency:—that the means which they employed, and the ſublime object which they purſued, together with the circumſtances attending the opening and the final cloſe of their ſuppoſed intercourſe with the Deity, are peculiarly calculated to ſtrengthen and confirm us in our belief of their real inſpiration:—and, laſtly, that in caſting our eyes over the ſeveral parts of the human race, we diſcover the exact completion of many clear and important predictions, in the preſent condition of a great portion of the inhabitants of the globe. We conſider all theſe circumſtances, taken collectively, as exhibiting an accumulation of evidence, which amounts to a moral certainty; we are utterly unable to refuſe it our unequivocal and abſolute aſſent; and we therefore acknowledge the divine inſpiration of the ſacred prophets.' P. 341.

In the above extract is an outline of the plan purſued by the lecturer in theſe diſcourſes, which he has filled up with great judgement. Throughout, indeed, the chief ſubjects of propheſy are brought forward in a manner both to entertain and inſtruct the reader. In the firſt diſcourſe the ſubject is

introduced with some general remarks on the nature of prophesy, and our inquiries are then limited to the following points.

'That the events foretold were frequently remote, were described with minuteness, were sometimes novel, and were very numerous:

'That in the age of the respective prophets, by whom they were predicted, they must have appeared often improbable, and sometimes the exact reverse of what might have been reasonably expected:

'That, in numerous instances, the subjects of the predictions were peculiarly unfavourable to the worldly views of the prophets, and the contrary to those, which, it is reasonable to suppose, impostors would have chosen:

'That there is a propriety and consistency in all the parts of prophecy, constituting one great and harmonious scheme, which it seems morally impossible that the prophets could have imparted to it, if they had not been really inspired:

'That the general conduct of the prophets is inexplicable upon human principles, and can only be satisfactorily accounted for by an acknowledgment of their inspiration:

'And lastly, That from the means which they employed, and the end which they pursued, from the circumstances attending the origin and termination of sacred prophecy, and from the present situation of a considerable portion of mankind, affording a sensible demonstration of the prescience of the ancient prophets, a strong presumptive argument may be derived in favour of their pretensions to a divine revelation.' P. 39.

In the second discourse predicted events are examined with respect to their distance from the time at which they were foretold, the minute resemblance of their features, and their exact coincidence with prophetical description. These points are judiciously illustrated in the cases of Josias, Cyrus, our Saviour, Babylon, Nineveh, Tyre, Egypt, the Arabians, &c. &c. and the distinction is ably drawn between the conjectures of poetry or soothsaying, and the certainty and accuracy of inspiration. Thus Seneca might, from the discoveries of his times, conjecture that a few miles on the immense tract of waters which bounded the empire on the west would not for ever be the limits of navigation; and the augur who determined the duration of the Roman government to twelve centuries, from the twelve vultures seen by Romulus, was restricted to the number twelve from an antecedent event. He was led to a remote æra in his conjectures from the flourishing state of the empire in his time. He reasoned, from the

usual events of empires, that the duration of that of his own country could not differ widely from other governments, and that its fall would be nearly as far distant from its greatest splendor as its splendor was from the origin of the Roman city. Hence, as he lived seven hundred years from the time of Romulus; and as an age, or hundred years, was a period of time in common use with the Romans, he could not take a less æra than a hundred years for each vulture; and consequently the twelve hundred years brought him, in round numbers, to that time which might be a fair conjecture for the future duration of the empire. But how widely different is this species of calculation from sacred prophesy. By the heathen augur a naked event only is foretold.

'Had a variety of the minute and distinguishing peculiarities which characterise it, been predicted, there would have been that wonderful display of prescience which, it may justly be contended, can only proceed from the immediate revelation of the Deity. Were it now declared, at what precise period the celebrity of America will commence; what will be the distinguishing marks of her greatness; what particular countries she will subdue during her prosperity, and to what individual nation she will in turn submit, when she declines:—or had it been signified by the Roman tragedian in what age the new hemisphere would be disclosed, what kingdom would render itself illustrious by the discovery, what would be the most remarkable features of the new-found continent, and what the consequences to Europe of so vast an accession of territory and riches:—or, again, had the heathen priest specified the particular nations of the world who were to be the conquerors of Rome; had he described their language, their persons, their manners, and their arms; had he traced the gradations of their conquests, and marked out the peculiar changes of society which should take place at the fall of the empire:—in all these instances, by such a minute discrimination of the attending circumstances, the philosopher, the poet, and the augur, would have advanced far beyond the limits of the human understanding, and might not unjustly, perhaps, have been brought into competition with the favoured prophets of the Most High.' P. 58.

The third discourse shows that the events predicted were of such a nature as to lie entirely out of the reach of the natural foresight of man. The proofs are taken from our Saviour's prophesy of the destruction of the temple in the life-time of some who heard him; the peculiar fates of Babylon and Nineveh, Egyt and the Arabs; and the character of the papal authority, whose fall will throw an additional light on the sacred scriptures. What could render it probable that Egypt, the mother of arts and literature, should be the basest of na-

tions? that the situation of Babylon should only be known from its being the abode of different wild beasts? and that Nineveh, a city scarcely inferior in size to itself, should be totally lost to posterity? These, and similar predictions, appeared in direct opposition to existing facts at the date of their delivery, to the reasonable expectations of man, and the regular order of natural occurrences.

The fourth discourse embraces the state of the Jews; and, in doing this, the preacher humanely remarks, that 'it is impossible not to admit such sentiments and descriptions as must give pain to that unfortunate nation. Let it not, however, be supposed that this duty is performed without a considerable degree of reluctance. No sincere Christian can wantonly wound the feelings or aggravate the miseries of an afflicted people. Persecution, whatever form it may assume, is utterly irreconcileable with the pure and gentle spirit of our religion.' With this amiable sentiment the inquiry is conducted; and our preacher anticipates with pleasure the time when this original people of God shall be re-admitted into their earthly Canaan, restored to his favour, and finally accomplish one of the last in the long train of wonderful predictions which have been delivered by their prophets.

The object of the fifth discourse is to demonstrate that these predictions are generally unfavourable, in the highest degree, to the interested designs of impostors and sycophants. Daniel pronounces very unwelcome truths to a royal ear; another prophet exposes his life to the rage of Jeroboam: Elijah, Jeremiah, Isaiah, all appear to be far removed from the contracted views of human policy, from the artifices and objects of interested pretenders.

The sixth discourse presents to us the consistency of sacred prophesy.

'The spirit of prophesy first displayed itself at the introduction of sin: it closed its heavenly career when the power of sin was broken in the triumphant establishment of Christianity. The temporal events which it pourtrayed, the achievements of celebrated monarchs, and the revolutions of mighty empires, were all more immediately concerned in favouring the progress of Revelation. The false pretenders to inspiration may in vain lay claim to this incontrovertible testimony of an over-ruling influence. The predictions of the Pagan oracles were independent of each other, and utterly incapable of uniting in one grand and connected system. Sacred prophesy alone combines its several parts in one perfect whole. The merciful spirit of redemption breathes through every page of the prophets, and imparts the same beauty and harmonious agreement to their numerous writings, which natural law and

order, as willed by the Almighty, bestow upon the vast and multiform system of the universe.' P. 232.

With this view of the consistency of prophesy is properly connected the superior morality of the prophets themselves, and the enlarged ideas they give us, both of the creation and the Creator. And thus the prophetic compositions, like the divine productions, 'exhibit that unity of design and harmony of parts which it is equally impious and absurd to represent as the fortunate result of contingencies, or a successful effort of ingenious imposture.'

The seventh discourse inquires into the motives by which the Hebrew prophets could be actuated, and proves clearly that these could be neither interested nor political. They could not aim at popularity, nor the favour of the sovereign; riches were evidently not their object; and it is equally obvious they were not actuated by enthusiasm or fanaticism. The honour of God, and the advancement of his religion, were the sole ends which they had in view; and

'never did the prophets of Israel betray any private or temporal aim, or deviate, even in a single instance, from the pure and sublime object which they avowedly laboured to attain. In wealth and in poverty, in triumph and in defeat, when seated like David upon a throne, or like Amos tending the herds, they invariably declared themselves to be employed as the ministers of Jehovah in revealing his will to mankind.' P. 282.

In the eighth discourse is drawn an admirable comparison between the fates of the two species of prophesy, the sacred and the profane. The first proceeded from

'the one God, pure, spiritual, and invisible, the maker and the preserver of worlds, the high and mighty One, who is from everlasting. It began in the infancy of nature, with the first inhabitants of the earth, from whom have been derived all the nations of the globe. It was occasioned by circumstances the most interesting and awful which a reasonable being can contemplate; the fall of a new race of creatures by sin, and the benevolent intention of the Creator to restore them to life and immortality.' P. 288.

It has been the object of attention from that time to this, and will not cease to be so till the religion of Christ,

'pure and spiritual, founded on perfect morality and rational piety, promoting peace on earth, and conducting man to heaven, should triumph over worldly superstitions, and unite all the inhabitants of the globe in one bond of sacred brotherhood and love, obedient to their common Redeemer, and protected by the universal God.' P. 316.

The ninth and last discourse takes a bird's-eye view of the present state of the earth, and brings to a point the judicious observations made in the preceding discourses. It proves clearly that we have sure and certain and never-failing evidences of the truth of our religion. It points out how much infidelity is baffled in its endeavour to account for the present appearances of the moral world, and that the approaching and final fall of the papal power will increase its difficulties still more. On the whole, we recommend this work strenuously to the younger clergy and to students in divinity. On the topics here brought forward they may dilate with great advantage to their congregations and themselves; and both from the subject selected and the manner of treating it, the solidity of the arguments, the energy and perspicuity of the style, and the vein of piety which pervades the whole, this writer deserves well of the Bamptonian lecture.

A concise History of Greece, from the earliest Times to its becoming a Roman Province. In Three Volumes. By John Payne, Author of the Epitome of Modern History. Illustrated with Maps, and several Copper-Plates. Vol. I. 8vo. 9s. Boards. Johnson. 1800.

AS literary merit depends on the excellence, not the multiplicity of compositions, we are not influenced, in forming an opinion of this history, by the copious list of Mr. Payne's works, from which it appears that he has exercised his pen as a lawyer, a politician, a financier, an historian, and a geographer. It cannot be supposed that he excels equally in all these departments; and perhaps it may be affirmed, with truth, that he does not, in any one of them, rise above mediocrity. The case, however, is not the same in the walks of literature as in those of poetry, where mediocrity is necessarily considered as disgraceful. In politics, history, or geography, a writer who neither soars high nor sinks low may yet be respectable.

Mr. Payne dedicates his work to the earl of Moira, whom he compares with Thucydides and Xenophon. In his preface, he gives his opinion of former publications relative to the history of Greece; but he does not very accurately discriminate their merits.

After a sketch of the early Grecian history, our author exhibits a short view of the oracles, and makes just observations upon those vehicles of imposture. He proceeds to treat of the Olympic games and other festivals, which he properly describes. In the history of Sparta, he rather leans to the opinions of other writers respecting the propriety or utility of the

institutions of Lycurgus, then ventures to promulgate his own sentiments, though he had ample scope for remark.

Speaking of Pisistratus the Athenian usurper, he with reason controverts the opinion of Mr. Mitford, that a real attack was made on the life of that demagogue. He says,

'As no ancient author has thrown out a surmise to support such an opinion, it must rest alone on the reasons which that gentleman assigns for holding it; which are, that the account given came from his enemies; that the belief of a real attempt to assassinate him prevailed at Athens for a considerable time; and because, if it had been a fraud, it was never detected.' P. 100.

To this passage Mr. Payne has subjoined a note, which we think is not injudicious.

'That Pisistratus did not scruple to impose on the people of Athens, appears from a subsequent event, which the above author gives from Herodotus, without expressing any doubt of the fact. It relates to the means which were taken to reinstate Pisistratus in power when he was afterward driven into exile, which were by dressing a gigantic woman in complete armour, and adorning her with the characteristic ensigns of Minerva, seating her in a magnificent car, and causing her to be conducted through Athens in great state; whilst she, in the authoritative tone of a goddess, commanded the Athenians to receive Pisistratus. Surely this is a much less credible story than the first, and, if admitted, tends very much to strengthen the opinion that the first was a mere trick; for no one would have dared to play off so palpable an imposition, except upon a people whose gross credulity had been before experimented upon.' P. 100.

He maintains, in opposition to Mr. Mitford, that Xerxes really ordered lashes to be inflicted, by way of punishment, on the Hellespont; and we do not see sufficient reason to dispute the authority of Herodotus on this occasion. A weak tyrant, in a paroxysm of arrogance and folly, may have given such an order, however absurd it may appear to a reflecting mind.

The chief incidents of the war between Xerxes and the Greeks are related from the best authorities; and the unprincipled character of that despot is stigmatised with merited censure.

The illustrious administration of Pericles is thus introduced:

'By the death of Cimon, Pericles enjoyed the full confidence of the Athenian people without a rival, when a new æra in the history of Athens commenced, which may be described as the age of luxury and the arts.

'Pericles was descended from one of the most illustrious families

in Athens. His natural endowments were of a very ſuperior kind, and his education had been ſuperintended with the utmoſt care. His philoſophical inſtructor was Anaxagoras of Clazomenæ, from whoſe leſſons he acquired a much more enlarged and juſt knowledge of nature than had before been taught; the doctrines of that philoſopher tending to overthrow the ſuperſtitious practices and opinions which prevailed among the Athenians; ſo that Anaxagoras, and all his diſciples, were generally charged with atheiſm. Pericles engaged early in public affairs, gained the aſcendency over all his competitors, became at length, and continued to be till his death, maſter of the affections, and no leſs of the liberties, of the Athenian people; and though maſter, yet guardian and promoter of the latter. His abilities as a ſtateſman were eminently great; he was likewiſe an able general, and a moſt powerful orator. He rendered Athens the moſt eminently diſtinguiſhed ſtate that ever exiſted; but whilſt ſo productive of every thing great and glorious, it was at the ſame time deeply infected with faction, licentiouſneſs, and wild tumultuary caprice.

'Although from his birth and fortune Pericles might have been expected to devote his great abilities to the intereſts of the ariſtocratic party in the Athenian commonwealth, yet, when he ſtarted in life, he appeared only in a military capacity, in which he acquired great reputation, and declined taking a decided part in politics, until the death of Ariſtides, the baniſhment of Themiſtocles, and the abſence of Cimon on diſtant expeditions; when Pericles appeared conſpicuouſly in the adminiſtration, yet chooſing rather to court the favour of the multitude than of the great and few: in private life he was neither convivial nor jocoſe; ſecluding himſelf from company, and at all times ſupporting a dignity of deportment, which, according to Plutarch, was never laid aſide even in his unbended hours.' P. 235.

Of the celebrated funeral oration delivered by Pericles in honour of thoſe who had fallen in the war between the Athenians and the Lacedæmonians, the ſubſtance is given by Mr. Payne with ſome ſpirit. To exclude it entirely, would have been a cenſurable omiſſion; yet Mr. Mitford has contented himſelf with referring his readers to the original, on the idle pretence that it '*denies* abridgement.'

In this volume, the hiſtory is brought down to the thirteenth year of the Peloponneſian war. The concluding chapter treats of the 'character and manners of the Athenians,' includes a 'comparative view of the manners of the Greeks with thoſe of other nations their contemporaries,' and deſcribes the ſtate of the arts and ſciences among them. Referring to the time of Draco, the writer ſays,

'That their degree of civiliſation and ſimplicity of manners greatly excelled the maſs of mankind coeval, is apparent; for even

the laws of Draco prove a virtuous age in Greece, when crimes were held to be so heinous, that every degree of criminality was punishable by death.' Vol. i. P. 436.

In opposition to this inference, it may be contended, that such laws may prove a *vicious* age, when crimes were so numerous and atrocious, that the most rigorous and cruel punishments were deemed, by a legislator who enjoyed the reputation of wisdom, necessary for the coercion of the people. We do not offer this remark in justification of the inhumanity of Draco (for no state of society can justify such laws), but merely in the way of argument, to show that the conclusion drawn by Mr. Payne is by no means indisputable.

There is little originality in this or any other part of the work; but, upon the whole, it is a judicious compilation, and may be recommended to those who wish to become so far conversant in the Grecian history as to avoid the reproach of gross ignorance, and at the same time are too idle to devote any large portion of time to their studies.

The Political Economy of Inland Navigation, Irrigation and Drainage; with Thoughts on the Multiplication of Commercial Resources; and on Means of bettering the Condition of Mankind, by the Construction of Canals, by the Improvement of their various Capacities for Commerce, Transfer, Agriculture, Household Supplies, and Mechanical Power; and by the unlimited Extension thereof into the remotest Interior of Great Britain and of Foreign Parts. By W. Tatham. 4to. Boards. Faulder.

THE advantages of inland navigation to a country are every day more sensibly felt; and if at times unnecessary works have been undertaken, and wild speculations have been introduced by those who consider the profit of cutting the canal, instead of the profit to be derived from the canal when cut, these partial abuses of an institution do not greatly diminish the general good which may accrue from it. A canal facilitates the communication between countries, and may be rendered serviceable to navigation to a much greater extent than has been hitherto attempted, or is probably conceived. The height of a mountain, or the depth of a valley, and other difficulties in the way of the engineer, are seldom insurmountable; and if nations, barbarous in comparison of the English, such as the Russians and Chinese, can execute works of this kind more than thrice the length of our island, it must be a reflection on the talents of our engineers, and the spirit of the managers of our commerce, if nature have interposed any obstacle in this country which is regarded as irremediable by the exercise of skill and perseverance.

The writer of this work is perfectly sensible of the advantages to be derived from extending in every country the communication by canals; and the instances adduced by him of their utility in various countries, confirm his general positions. Many allowances are to be made for his style, as he is an American, and has not acquired the art of giving an easy flow to his ideas. He looks out for pompous words and forced expressions, when the plainest language would have better suited his purpose. But this slight interruption to the reader can scarcely be called an impediment to the train of reasoning pursued in the work; and the improvements suggested, particularly with reference to the port and city of London, claim the attention of the engineer, the merchant, and the statesman.

The greater part of the volume relates to the docks intended to be made in Wapping, chiefly for the benefit of the West-India trade; and a good account is given of the design. Of this so much has been already said, that little can be added for the information of the public. Mr. Sharpe's and Mr. Whitworth's plans of canals are very properly introduced; and this leads to a general project for insulating the metropolis by means of canals, by which commodities may be received into, or sent out of, every part of London, with the utmost ease, and a very great saving of expense. The insulating line begins a little above Battersea-bridge, goes through Paddington, Camden-Town and Islington, passes near Hackney-road, and stops at Limehouse; is revived below Greenland-Dock, passes south of St. Helena tea-gardens, to Surry-Square and Kennington-Common, and terminates above Battersea-bridge. Within this line are cuts which are to connect the great canal with basins in different parts of the metropolis. On the south-side of the Thames no contrivance is necessary to supply the canal with water, as it will flow from the Thames above Battersea to some inferior point in the Thames below Greenland docks; and, by the opening of the sluice at Battersea, it may be filled at pleasure. On the north side, the height of the ground, over which the line passes, seems to be a formidable objection, as about eleven miles of canal are to be supplied by engines from the Thames, or from streams to the north of London. The facility by which the water may be derived from the Thames is manifested by a fact; and the generality of persons are more willing to give credit to a plan when a thing is proved to have been done, than when the possibility of its being done is demonstrated in the clearest manner. At the Shadwell water-works, water is raised by means of the steam-engine to the height of ninety feet; and this is so nearly the height required for the canal, that, from the estimation of the expense in these works, a just calculation may be made of the expense of filling and supplying the canal with water. This calculation

is made; and the interest of the money expended in the erection of the engine, the coal consumed in it, and all the necessary charges, amount, on a liberal computation, to 7977*l.* 10*s.* annually. We may here observe, that, trifling as this expense is to the general profit of such a canal, it may be diminished by the profits derived from the application of the engine to other purposes, when the canal is filled, and wants but a small supply; or, if the water of the canal should be conveyed to different parts of the town by pipes, the supplying of the inhabitants with water will more than answer all the expenses of the engine. But, before a plan of this kind is adopted, we must inculcate on our countrymen the magnanimity of the Chinese monarch, who, when a work for the public good passes through his pleasure-grounds, takes up the spade himself, and, beginning the work, impresses on his subjects the maxim, that private pleasure or private interest ought never to obstruct general improvement.

The work is enriched with several plates, which elucidate the plans for the improvement of London, or illustrate the general modes of canal communications. From the specimen now before us, we hope the author has met with sufficient encouragement to induce him to put to the press another volume which he has already prepared on the same subject.

Christianity vindicated, in a Series of Letters, addressed to Mr. Volney, in Answer to his Book called Ruins, or a Survey of the Revolution of Empires. By the Rev. Peter Roberts, A. M. 8vo. 5s. Boards. West *and* Hughes. 1800.

A VINDICATION of Christianity from the effusions of so trifling a writer as Volney (trifling we mean in this respect) was scarcely necessary. It is evident that he has never given himself the trouble of studying it at the fountain-head, and that, throughout his work, he confounds the gospel with the idle traditions of popery, makes no distinction between the actions of men professing Christianity and the actions required of real Christians, and, carried away by the prejudices of his national infidelity, is incapable of making a good use of the learning and experience which he acquired by his residence in the East. These faults in the French writer are judiciously pointed out in the work before us. Much sound learning is displayed in the attempt to refer to a consistent origin many parts of the heathen mythology, and also in the description of the sphere; but such a mode of reasoning is, we fear, entirely thrown away upon the modern unbeliever, and is of no great use in the vindication of our religion. To the inconsistencies of the French writer in his theories of government are opposed the maxims

which have been laid down in this country by men of much thought and real experience; and, in theſe times of innovation, they may be peruſed with advantage by thoſe who are warped by the new ſyſtem of politics.

The infidel and the profeſſing Chriſtian ought to attend to our author's remarks on religious ſects.

'As to religious ſects, they are the offspring not of religion, but of human nature, of ignorance, of pride, and ſometimes of a ſcrupulous conſcience, and a zeal for the truth. Ignorance finds difficulties, and it will find them every where; pride makes them and affects novelty, in order to attain diſtinction, and ſupports them to ſupport the character. The ſects which have ariſen from a zeal for the truth have in proportion to their ſincerity been tolerant, and it is a juſt tribute to the memory of Luther, that when miſtakenly urged to intolerance, he ſtedfaſtly and ſucceſsfully oppoſed it, and the church of England, in the zenith of her power, has followed his great example. As to the difference of ſects, who agree in eſſentials, if profeſſing themſelves Chriſtians, they perſecute each other, they are certainly guilty of a breach of the firſt Chriſtian duty to man, charity. The conduct of their adverſaries is no plea for them; they ought neither to perſecute nor encourage error, but they ought to prevent and reform it as far as they can.' P. 82.

The French revolution is placed in a point of view not very common in the preſent times. From the neglect of tracing it to its true origin, many proteſtant writers have deviated into a defence of popery and the vileſt ſuperſtition, inſtead of making a true diſtinction between the uſe and abuſe of religion.

'That revolution is an uſeful leſſon to mankind, of the danger of eſtabliſhing an error.—I cannot proceed to conſider the miſtakes into which you have been led, without recurring to that period in which a ſhallow policy, and an unhappy remiſſneſs, to give it the gentleſt name (I ought to call it a weak and ſinful ſurrender of the truth), prepared the ſcene of all the ſubſequent tragedy your nation has more put in action. The period I ſpeak of is that when, at the cloſe of the wars of the League, your otherwiſe excellent monarch, Henry IV. became a member of the Romiſh church. When wearied with contention, and threatened with aſſaſſination, he was perſuaded to embrace an error. Alas! Sir, he was not alone to blame. The miniſters of religion, the poor wreck of the maſſacre of St. Bartholomew, haraſſed and faint after the ſtorm, and raiſed at once into conſideration, were cajoled, in the name of peace, in to a dereliction of that duty which could alone have ſecured it. They defended their cauſe at the conferences, ſays Sully, but weakly, or not at all. Some days they were even diſpenſed with entirely, while the zeal of their antagoniſts employed all their effort to bring the king over to the church of Rome. And what was the event? Did they acquire peace? No.—Did the king effect a reconciliation

as to himself? No.—Were the advantages of the protestants established? No.—But they established popery, as containing no dangerous error, which is contrary to the truth; and having established this, they had no right to object to the revocation of the edict of Nantz. Nor was this all: when the errors of popery were exposed by the enemies of Christianity in general, the nation at large, which had by their error falsely believed popery to be Christianity, mistook the subversion of the heresy for the subversion of the gospel, and losing the hold on eternal life, has fallen at once into a dreadful void, wherein all the elements of society and of religion have become a chaos of fury and desolation. So tremendously have the sins of the fathers been visited on the children to the third and fourth generation of those whose dereliction of their God and their religion had all the effect of hatred to both. May God grant it may rest there, that the erros of the church of Rome may soon cease for ever, and that no endeavour to restore, or countenance or favour them, may draw a future vengeance down, of which we have so terrible an example, that God will require the souls of those who, by neglect or favour, remain or persist in error, at the hand of those who are the means or the accessaries.' P. 238.

We advise all who profess the Christian religion to attend to this remark; for, whatever may be their sect, whatever may be their opinions, let them be assured that the voluntary adoption of error, and a subscription to tenets which they do not believe, are highly offensive in the sight of God, and must be productive of great evil to civil society. From the remark of this writer on the French revolution, our readers may learn his method of treating his antagonist: throughout he keeps him to the point, and reasons fairly with him on his objections to Christianity; and we need not say that in such a contest, where on the one side is truth, and on the other are violent prejudices, contracted from birth and habit, in the abode of tyranny and superstition, the protestant appears to great advantage.

A Treatise on the Police of the Metropolis; containing a Detail of the various Crimes and Misdemeanors by which public and private Property and Security are, at present, injured and endangered: and suggesting Remedies for their Prevention. The sixth Edition, corrected and considerably enlarged. By P. Colquhoun, LL. D. &c. 8vo. 10s. 6d. *Boards.* Mawman. 1800.

THE first edition of this valuable publication we very fully noticed*; and, as well-wishers to the domestic security and

* See our XVIIIth Vol. New Arr. p. 157, 321.

prosperity of this kingdom, we are gratified in perceiving the extensive circulation of a treatise so peculiarly calculated to promote those desirable objects. In the present edition the author has given a more systematic arrangement to his work, and has introduced some new matter on subjects of political œconomy, collaterally connected with police. The impression which the original publication may have produced on the minds of the community is an interesting topic: it is alluded to in the following passage of the preface.

'The police of the metropolis, in every point of view, is a subject of great importance to be known and understood; since every innocent and useful member of the community has a particular interest in the correct administration of whatever relates to the morals of the people, and to the protection of the public against fraud and depredation.

'Under the present circumstances of insecurity, with respect to property and even life itself, this is a subject which cannot fail to force itself upon the attention of all:—all are equally concerned in the information which this work conveys; the chief part of the details in which are entirely novel, not to be found in books, and never laid before the public through the medium of the press, previous to the first publication of this Treatise.

'It may naturally be imagined, that such an accumulation of delinquency, systematically detailed, and placed in so prominent a point of view, must excite a considerable degree of astonishment in the minds of those readers who have not been familiar with subjects of this nature; and hence a desire may be excited to investigate how far the amazing extent of the depredations upon the public here related, can be reconciled to reason and possibility.

'Four years have, however, elapsed, since these details have been before the public, and they still stand on their original ground, without any attempt, which has come to the author's knowledge, to question the magnitude or the extent of the evil. On the contrary, new sources of fraud and depredation have been brought forward, tending greatly to increase the general mass of delinquency.

'In revising the present edition, the author felt a strong impulse to reduce his estimates; but after an attentive review of the whole, excepting in the instances of the depredations on commercial property (which have been greatly diminished by the establishment of a marine police, applicable to that particular object), he was unable to perceive any ground for materially altering his original calculations. If some classes of theft, robbery, and depredation, have been reduced, others have been augmented; still leaving the aggregate nearly as before.'

We are sorry that the exertions of the public to diminish the number of crimes against society, enumerated by the worthy magistrate, should bear so weak a proportion to the

convictions which must have been produced of their existence. When this treatise was first published, we had confidence in its estimates of depredation on the public, though to some persons the author might seem to have exaggerated the evils he pointed out. This opinion must have proceeded from inattention to the sources of mischief recapitulated in a subsequent passage of the preface.

'The enlarged state of society, the vast extent of moving property, and the unexampled wealth of the metropolis, joined to the depraved habits and loose conduct of a great proportion of the lower classes of the people; and, above all, the want of an appropriate police, applicable to the object of prevention, will, after a careful perusal of this work, reconcile the attentive mind to a belief of the actual existence of evils which could not otherwise have been credited.—Let it be remembered also, that this metropolis is unquestionably not only the greatest manufacturing and commercial city in the world, but also the general receptacle for the idle and depraved of almost every country; particularly from every quarter of the dominions of the crown—where the temptations and resources for criminal pleasures—gambling, fraud, and depredation, almost exceed imagination; since, besides being the seat of government, it is the centre of fashion, amusements, dissipation, and folly.

'Under such peculiar circumstances, while immorality, licentiousness, and crimes, are known to advance in proportion to the excessive accumulation of wealth, it cannot fail to be a matter of deep regret, that in the progressive increase of the latter the means of checking the rapid strides of the former have not been sooner discovered and effectually applied.

'It is, however, earnestly to be hoped that it is not yet too late. Patriots and philanthropists who love their country, and glory in its prosperity, will rejoice with the author in the prospect, that the great leading features of improvement suggested and matured in the present edition of this work will ultimately receive the sanction of the legislature.

'May the author be allowed to express his conviction that the former editions of this book tended, in no small degree, to remove various misconceptions on the subject of police, and, at the same time, evidently excited in the public mind a desire to see such remedies applied as should contribute to the improvement of the morals of the people, and to the removal of the danger and insecurity which were universally felt to exist.

'An impression it is to be hoped is generally felt from the example of the Roman government, when enveloped in riches and luxury, that national prosperity must be of short duration when public morals are too long neglected, and no effectual measures adopted for the purpose either of checking the alarming growth of depravity, or of guarding the rising generation against evil examples,

'It is by the general influence of good laws, aided by the regulations of an energetic police, that the bleffings of true liberty, and the undifturbed enjoyment of property, are fecured.

'The fole object of the author in pointing out the accumulated wrongs which have tended in fo great a degree to abridge this liberty, is to pave the way for the adoption of thofe practical remedies which he has fuggefted, in conformity with the fpirit of the laws, and the conftitution of the country, for the purpofe of bettering the ftate of fociety, and improving the condition of human life.'

We look forward with anxiety to the period when the police of this country fhall occupy the ferious and vigorous attention of its legiflature. The wealth, the civilifation, the unrivalled political conftitution of Great-Britain, the excellence of the general fpirit of its laws, loudly demand the purfuit of an object fo effentially connected with the vital principles of focial intercourfe, that without it all other civil advantages would be inferior to the protection of a vigilant defpotifm.

MONTHLY CATALOGUE.

POLITICS.

The Report of the Select Committee appointed by the Houfe of Commons, to enquire into the Eftablifhment of the Courts of Juftice in Weftminfter-hall; the Courts of Affize; the Civil Law Courts; and the different fubordinate Offices attached to each Court, with the Fees, Duties, Appointments, and Duration of Intereft of each Officer belonging to them. Agreeable to the Returns made by themfelves to the Committee. 8vo. 2s. 6d. Clarke and Son.

THIS is a part of a publication which we have already commended and to which we cannot too often call the attention of the public. In whatever fhape the Reports of the Select Committee are publifhed, whether collectively or feparately, we fhall be happy to find that they have an extenfive circulation. This is the firft ftep towards cleanfing the Augean ftable; and much may be done by patience and perfeverance. It is only to be feared that the gentlemen who drew up the reports will fleep over their labours, and leave to others the difficult tafk of correcting the evils, which they have very faithfully, and with great judgement, pointed out. This report gives an account, yet we muft add but a fmall account, of our courts of

law. Enough, however, is said to show the necessity of a more strict inquiry. Nothing, indeed, calls more loudly for reform than the salary of different officers. A judge, an office which ought to be of the greatest respectability, receives less than some clerks. We may add, that in many cases the amount of fees are not, and cannot be, ascertained. If a reform should ever take place in this department, we may be permitted to hope that the patronage of certain persons may be changed; and thus that no appearance of profit to a judge from a prisoner may affect the bandage on the eyes of justice. A simple principle pervades the reform in this and every other branch on which the committee has reported. The country does not refuse ample rewards to those who do the duties of any office; but every farthing lavished on sinecures is a cause of proportionable disgust.

The Story of an injured Gentleman, in a Letter from John Bull to a Person in the North. 8vo. 1s. C. Chapple.

Ireland is represented as a most detestable prostitute, whom John Bull, though he is already married, determines, without any fear of the Old Bailey before his eyes, to take as his second wife. The story has no attraction for a reader of taste.

RELIGION.

Cursory Remarks on a Work entitled Apeleutherus; or, an Effort to attain Intellectual Freedom: in a Letter to a Friend. 8vo. Conder. 1800.

Apeleutherus deserved the castigation which, in this pamphlet, he has received. Both writers indulge in the same style of writing, and do not aim at the greatest degree of accuracy in their reasonings. If the one too highly values the philosophers of the ancient world, the other detracts from their merits. In speaking of the ancients, he quotes their vices only, and seems not to recollect, that the versatility and levity of Erasmus, the meanness of Bacon, the intolerance, bigotry, arrogance, and despondency, of Johnson, if we consider their superior advantages from the light of Revelation, bring them nearly to a level with the sages of antiquity. Even Newton and Locke, whom, in this illustrious host, he brings forward with great appearance of respect to their names, maintained opinions of the Christian religion, which, from various parts of their works, must in his estimation place them in, or very near to, the class of the infidels. Christianity does not require such a comparison; and the best under this dispensation will be the first to make allowances for the defects of others, and the last to claim any thing on their own merits. At the cross of Christ all these distinctions vanish; and in the glory of the Redeemer's character the excellence of his religion is manifest.

Apeleutherus, our readers will recollect (or more probably they have forgotten it), would abolish public worship and the priesthood; and, clearing the Christian religion from every mark of divine character, reduce it to a mere system of dry morality. His antagonist follows him closely, and exposes the weakness of his arguments, often with great ingenuity. The contempt in which he holds Apeleutherus and others is expressed in rather too strong language; and the author would have employed himself to greater advantage if, as Apeleutherus dwells constantly on the abuses of various institutions, he had drawn a line between their uses and abuses; and, in candidly allowing the validity of some of the objections, had pointed out the means of rectifying them, with the facility of rendering the institution still more favourable to its original purpose.

If any one has really been shaken, which we can hardly believe to have been the case, by the insinuations of Apeleutherus, he will, we are persuaded, either find in this work a remedy to his doubts; or, by balancing the weight of the respective assertions on each side, be enabled to pursue his Christian course without interruption. The zeal of the writer, though it is not sufficiently tempered with charity, we admire; and our readers must receive a very favourable impression of the work from a simile which does him great honour.

'A near friend of mine when at Rome, a few years since, was often prompted by curiosity to wander among the splendid ruins of that once famous city. One morning, in climbing over the Colliseum, he sat himself down, for a few moments, on the highest archway, to contemplate the scene before him; when he could not help lamenting, to his attendant, the ravages which had been committed on that magnificent building. "Alas," returned the man, with looks of expressive sensibility, "the Vandals, who could not discern its beauty, at first greatly defaced it: since then, it has been cruelly used by various popes and princes, who have, at different times, robbed it, to build or to embellish their palaces; and lastly, its materials have been more than once employed in repairing the walls of the city; walls, whose feebleness serves only more to display the weakness of the place; and yet, Sir," he cried with rapture, "the mighty fabric stands, majestic and firm." Apply this simile to Christianity. This also has been, by Gothic and barbarous hands, oftentimes defaced; by its false friends it has been not unfrequently applied to unworthy purposes; and yet, my friend, it stands!

'There is one point, however, wherein my simile gloriously fails. The Colliseum is, at best, but a splendid ruin! Not so with Christianity; for that building will survive the ruins even of time itself.' P. 43.

A Sermon preached in the Parish Church of Clare, in Suffolk, at the Presentation of the Colours to the Military Association of that Place, on Wednesday, June 26, 1799. By C. Hayward, Vicar of Haverhill, Suffolk. 8vo. 1s. Robinsons.

'That, for a considerable time before, and *uniformly* since, the French revolution, infidelity has, by means of French writers and French principles, been gaining ground in this country, with great and rapid strides, is a fact which is hardly denied by any, except those who exult in the truth of it, and only wait for a riper opportunity of avowing their exultation.' P. 15.

We are among those who deny that infidelity has been gaining ground in this country; and we lament that so many preachers can indulge themselves in such unwarranted assertions, or, in consequence of their delusions, in such strange language as the following:

'God forbid that religious opinions of any kind should ever again be *propagated* by the sword; but, sooner than the glorious fabric of the Gospel shall even totter in *our* land—sooner than the batteries of foreign illuminati, aided by the phrenzy of a misguided multitude, shall play against it—let every man, in the *literal* sense of our Saviour's words, "who has no sword, sell his coat and buy one;" and let us consider it as an honourable distinction, if we are allowed to be the lowest agents in the fulfilment of the grand promise of our Lord respecting his Gospel—"the gates of *hell* shall not prevail against it." P. 17.

We advise this preacher to purchase the armour described by St. Paul; and, with the sword of the spirit, he will do more execution on the minds of the wicked than he can possibly expect to effect with a carnal sword at the head of his volunteers.

On the Measure and the Manner of Distributing—A Sermon preached at St. Mary's Church, Nottingham, on Tuesday, September 4, 1798, before the Governors of the General Hospital. By Edward Pearson, B. D. &c. 8vo. 1s. Rivingtons.

This discourse contains many excellent remarks on the disposal of wealth. It is written with greater clearness than is usual in the composition of this writer; and we are happy in the opportunity afforded us of recommending it to the particular attention of the liberal and the serious reader. The passage relative to the expectations of the rich and poor, arising out of the inequality of wealth, and the tempers formed by it, is a sufficient specimen of the sound discrimination which distinguishes the discourse.

'That this intention of Providence, in the unequal distribution of property, is not fulfilled in so great a degree as might reasonably be expected, arises, in part, from the want of preparation in both rich and poor to make due allowance for each other's failures. It

is too usual with us to demand a perfect discharge of duty in others, while we attain to but an imperfect one in ourselves. Since it is scarcely to be hoped that the appropriate duty of either party will, at all times, be observed with equal exactness, both should be prepared to make that allowance for which both, by turns, will have occasion. Generosity is the acknowledged duty of the rich; the poor, therefore, are too apt to imagine, that a rich man, if in any instance he be deficient in generosity, has no claim on their gratitude, how much soever, on the whole, they may have been the objects of his bounty; and it is well if they think he has fulfilled his duty in this respect while he has any thing left to bestow. Gratitude, on the other hand, is the duty of the poor; the rich, therefore, are too apt to think that a poor man is seldom so thankful as he ought to be; and, if any sentiment should appear which is inconsistent with their ideas of his obligations, he is quickly regarded as unworthy of their bounty. Neither party seems sufficiently to consider the difference between conceiving the idea of a duty and actually discharging it. There may be difficulties in the discharge for which it is not easy to make just allowance: the rich man has perpetual struggles, felt only by himself, between the sense of his obligation to perform his duty by relieving the indigent, and the desire to be distinguished in his class by the increase of his possessions; and the poor man has fears, of which the rich can have no adequate idea, lest, while he is acknowledging the bounty of his benefactor, he may confess a dependence on another, which will degrade him from the character of a man. Though the suggestions of vanity or pride, in opposition to our duty, *ought* to be overcome, the overcoming of them may be no easy task; and it would be a severity of judgment, which the conduct of but few can bear, to consider the want of success in particular instances as decisive of the whole character.' P. 23.

An Attempt to exhibit the Meaning and Connection of Romans, 5th Chapter, 12th and following Verses; particularly showing how they apply to the certain Salvation of all Infants. 8vo. 1s. Faulder. 1800.

This is a very praise-worthy attempt to explain a passage in the epistles of St. Paul which has exercised the pen of the ablest writers. Taylor, Edwards, and Chauncy, have each their merits; but they are too erudite; and the author before us, with a just view of their defects, endeavours to find out a consistent meaning to the apostle's words, from a close examination of them and the context, without indulging himself in the latitude of metaphysical inquiry. His ideas may be seen from the following summary, with which he concludes his comment:—

'From these deservedly renowned verses of this great apostle, we learn the important facts, that death is the consequence of

Adam's ſin univerſally, and that both ſin and death came by him; that the deliverance from this death came by Chriſt; that the ſecond death is the puniſhment of individual tranſgreſſions; that reigning in life will be the excluſive privilege of thoſe who receive abundance of grace, and the gift of righteouſneſs; and that they only ſhall reign in life by one, Jeſus Chriſt, and by his obedience be made righteous. Thus, by retaining a regular connexion, and marking the gradations, which are preſerved, on each reſpective ſubject, there will be no need to call in the aid of metaphyſical ſubtleties to explain theſe momentous ſubjects of pure revelation; and we may ſafely challenge philoſophy to frame a theory ſo ſatisfactory with the exiſting ſtate of mankind, as ſubjects of ſin and death.' P. 18.

Some difficulties ſtill adhere to the explanation; for how can myriads be ſaid to be delivered from death by a Saviour, if, inſtead of deliverance, in the common acceptation of the word, the act of our Saviour ſhould be the means only of ſubjecting them to puniſhment, mortification, and death? If a man have undergone the puniſhment of the law, and have to all appearance loſt his life at the gallows, the prince who ſhould ſucceſsfully employ the means of reſtoring him to life would hardly be ſaid to deliver him from death, if, on the recovery of his ſenſes, he were once more warned to prepare for execution, and the ſentence ſhould be inflicted again at the moment when the deſire of life was renewed. The ſtate of infants dying ſoon after their birth is indeed made, by our author, to be preferable to that of adults at their death; for, of the former, all will be ſaved; of the latter, a part only will enjoy the bleſſings of futurity. But, allowing this to be a true view of the ſubject, we can by no means ſee that "the ſalvation of all infants is perhaps the moſt ſolid reaſon in ſupport of the practice of human baptiſm;" for the writer evidently refers the benefits of the baptiſmal act to the parents, not to the children, and converts the ordinance into a mere declaration of faith. According to the author, the infant will be equally ſaved, whether he is baptiſed or not: and a parent, who is a ſerious Chriſtian, may ſee no neceſſity for declaring his faith at the moment that all his parental cares are employed to preſerve the life of his child. The reflection drawn by the writer, if not ſtrictly juſt in the ſenſe in which he applies it, deſerves attention. If all infants will be ſaved, how great ought to be the care of parents over their children to bring them up religiouſly, that the loſs of that bleſſing may not be attributed to the negligence of early youth. But this may be applied to parents without conſidering the ſtate of infants; and the ſame appeal may be made to them, that the final overthrow of their children may not be attributed to their inattention.

Two Sermons preached before the University of Oxford, Feb. 10, 1799. —*An Attempt to explain, by recent Events, Five of the Seven Vials mentioned in the Revelation; and an Inquiry into the Scriptural Signification of the Word Bara. By G. S. Faber, A. M. &c.* 8vo. 1s. 6d. Rivingtons.

The interpretations of the phials are founded upon the writings of Mede, the two Newtons, and Warburton. The ſeventh trumpet is ſuppoſed to have already ſounded, and the third woe to have commenced. "The phials of God's wrath are even now pouring upon the earth." The noiſome and grievous ſore is, the "terrible mental diſorder which iſſued from the infernal cave of Voltaire and his aſſociates." The phial changing the ſea into blood denotes the horrible ſcenes that have taken place in France in conſequence of the revolution, which are conſidered by the preacher as a juſt retribution on that unhappy nation for its day of St. Bartholomew, and the revocation of the edict of Nantz; for its innumerable murders of the martyrs, and the diviſion of their ſpoil between the French monarch and the Roman pontif. The phial on the rivers and fountains is the miſery of the inferior republics. The ſcorching by the ſun is the evils occaſioned by France to the neighbouring nations. The phial on the ſeal of the beaſt overthrows the papal power. The ſixth phial probably portends the deſtruction of the Turkiſh empire; and the laſt judgement is now very near.—We have given this ſummary of the diſcourſe, as every interpretation of the propheſies, founded on reading, reflection, and a ſpirit of piety, deſerves conſideration. With regard to the near approach of the day of judgement, we cannot agree with this author: for, if his interpretations of the phials be right, much remains to be done before that event can be expected.

The inquiry into the meaning of the word ברא has for its great object the overthrow of the notion of the eternity of matter. We do not ſee any great reaſon to apprehend that ſuch a notion is likely to be ſupported by many in the preſent ſtate of the philoſophical or Chriſtian world; nor are we inclined to believe that the original ſignification of the Hebrew word is, "to bring ſomething into exiſtence out of nothing." The proof of this meaning is derived from the internal evidence, on an examination of the context, of the opinion of the Jews, and the authority of the verſions. The two laſt references will not decide the queſtion; for, though it be univerſally allowed by both Jews and Chriſtians that the exiſtence of the world proceeded from an immediate act of God, it does not follow that the word ברא, in itſelf, conveys that ſpecific information. We, however, are of opinion, that the firſt verſe of Geneſis is ſufficiently full to this point; for its meaning is, that the firſt thing which God made was the world; or, in the Hebrew phraſe, the heavens and the earth; without reference to the peculiar modifications which took place in each in conſequence of future acts of divine power. The words ברא שית,

which are in themselves very simple and clear, are supposed to derive light from their interpretation in the Targum of Onkelos, בקדמין, and this strange explanation is given of them:—

'בקדמין will, indeed, bear another interpretation; in the pre-existing one, that is, the eternal Logos, the almighty Word of God; which nevertheless equally proves the universe to have been *created* by an all-wise and all-powerful Being. The application of the term Pre-existing to any person or any thing is only intelligible as it has a reference to some other object. If matter were eternal as well as God, God could no more be called pre-existing, with regard to matter, than matter could with regard to God, both being equally eternal; but if God *did* exist before matter, then matter cannot be eternal.' P. 58.

We feel no difficulty in the passage בראשית בריות; though we highly approve the author's attempts, and are much pleased with his attention to Scripture in both discourses.

A Vindication of the Calvinistic Doctrines of Human Depravity, the Atonement, Divine Influences, &c. in a Series of Letters to the Rev. T. Belsham, occasioned by his "Review of Mr. Wilberforce's Treatise:" with an Appendix, addressed to the Author of "Letters on Hereditary Depravity." By Thomas Williams, Author of the Age of Infidelity, &c. 8vo. 4s. Boards. Chapman.

A defence of Calvinism, we are happy to say, cannot be very interesting in the present times; and we hope that the period is not far distant when the word itself shall be considered as obsolete, and no Christian doctrine will go under the name of an uninspired writer. In this work Calvinism is opposed to an *ism* for which the author cannot find an appropriate term, though he, with justice, if not with kindness, excludes his antagonist from the corps of Socinians.

'The name *Socinian* you disavow; and Socinus would have disavowed you as a heretic or an infidel, and probably have immured you in a prison. As to the name *Unitarian*, I am unwilling exclusively to allow it, because we believe in no more Gods than you do; yet, for distinction's sake, I must be content to adopt this as a *popular* term for your *non-descript* denomination.' P. 12.

The writer, perhaps, was not aware, that, in attacking Socinus for intolerance, he must bring to the recollection of his readers the base and inhuman conduct of the great Calvin, as he is called. It is true that Socinus would not have allowed the tenets now holden by many who call themselves Unitarians; and we, who are neither Calvinists nor Socinians, are glad to see a writer make the just distinctions between the real Socinians and modern Unitarians. Our author is also to be commended for disallowing the exclusive application of the term *Unitarian* to any one sect of Christians; for,

however Christians may differ from each other in the objects of worship, the unity of the Godhead is universally acknowledged.

The depravity of human nature, the present state of human nature, the quantum of moral evil, Satan, and a future punishment, the atonement, intercession of Christ, divine influences, and experimental religion, are the chief subjects of these Letters, in which little is said either new or important. The grand question of the depravity of human nature is decided upon Calvin's plan: but when the world exhibits so many instances of human wickedness, and the Scriptures expressly point out to us only one method of cleansing ourselves from sin, namely, by the blood of Christ, it would be of greater benefit to us to have recourse to this efficacious remedy than to lose ourselves in disputations on the way by which we became servants of sin. At any rate, if we must wander in the fields of controversy, we should be happy to see the great principle of the Christian religion, so affectingly described by the Apostle, prevailing over these erudite disquisitions. Let faith lead to love; for, without it, the triumph is incomplete; and, instead of boasting as the disciples of Calvin, let us embrace each other in love as Christians.

Dearness occasioned by Scarcity, not Monopoly; and the Duties of Men arising out of the Circumstances of providential Visitation recommended in a Sermon, delivered in a Parish Church in the County of Northampton, on Wednesday, March 12, 1800, *being the Day appointed for a general Fast. To which is added, an Appendix, containing Hints of practical Expedients for alleviating the Calamity, and in general improving the Condition, of the Poor: together with a Table of the Average-Price of Wheat in each Year, from* 1795 *to* 1798 *inclusive.* 8*vo.* 1*s.* 6*d.* Gurney.

After some judicious observations on the present scarcity, the folly of rioting on the part of the poor, and the duty of the rich to use with moderation the necessaries of life, are in a proper manner brought forward to the attention of both parties. The dedication of the sermon does honour to the writer; and humane minds will be induced by it, we hope, to entertain Christian ideas of the lapses of human nature, and the energy of penitence.

LAW.

The whole Proceedings upon an Information exhibited ex Officio by the King's Attorney-General, against the Right Hon. Sackville Earl of Thanet, Robert Ferguson, Esq. and others, for a Riot and other Misdemeanours: Tried at the Bar of the Court of King's Bench, April 25, 1799. *Taken in Short-Hand by William Ramsay—The Evidence compared with the Notes of two other Short-Hand Writers. To which are added, some Observations, by Robert Ferguson, on his own Case, and on the Points of Law arising upon the Information.* 8*vo.* 5*s.* *Boards.* Ogle.

With the case of Lord Thanet and Mr. Ferguson the public are

well acquainted. The purport of the present publication is vindicatory, but it has the merit of giving a very full and impartial statement of the trial. The comments of Mr. Ferguson on the law of this case are certainly ingenious; but, if they possess intrinsic weight, why were the objections not insisted on at the trial, on the information, or in arrest of judgement?

Report of a Case recently argued and determined in His Majesty's Court of King's Bench, on the Validity of a Sentence of Condemnation by an Enemy's Consul in a neutral Port, and the Right of the Owner of the Ship to call upon the Underwriters, to reimburse him the Money paid for the Purchase of the Ship at a Sale by Auction, under such Sentence. With an Appendix, containing the French Laws now in Force relative to Maritime Prizes, &c. and the Danish Ordinance, of the 20th of April, 1796, imposing a Duty on Foreign Ships. By Nathaniel Atcheson, F.A.S. Solicitor. 8vo. 6s. sewed. Butterworth. 1800.

The importance of the cause, the proceedings in which are detailed in this publication, is indisputable, and we perfectly coincide with Mr. Atcheson in the prefatory remarks to his report.

'It is a subject of regret, that the principles of the law of nations, as the apply to maritime captures, have not hitherto, by the consent of the European powers, been embodied into a system of jurisprudence, possessing sufficient arrangement and authority to elucidate the grounds, and to reconcile the frequent discordancy of the decisions of their various prize tribunals.

'The want of such a code has been peculiarly felt in the course of the present war. The nation with which Great Britain is now engaged in hostilities, though distinguished by many luminous writers, and by a series of excellent positive regulations on the subject of marine jurisprudence, has burst through the restraints of its own accumulated wisdom, and has despised the most valuable foreign authorities, in language dictated by insolent rapacity.

'Other states, unwilling to take a part in the contest in which the principal powers of Europe have engaged, are sedulously employed in turning it to their own advantage; nor must it excite surprise, when considerations of commercial and lucrative advantage seem to have predominated over the regards which political security appeared to require, that the shield of neutrality may, in some instances, have been used to protect or cover transactions not strictly compatible with the honour or the law of nations. Whether these remarks be in any respect applicable to the facts disclosed in the following case, the editor does not presume to offer an opinion: that this case is no less accurately than fully reported, he can, however, with confidence assert; and he hopes that this circumstance, with the illustrative selections in the notes and the appendix, will together render this publication in some degree useful, as it certainly is

is in a high degree interesting to the legal and commercial part of the community.' P. v.

From the report itself we would willingly extract some passages; but our limits permit us only to observe, that Mr. Atcheson is entitled to the thanks of the public for the fullness with which he has stated the arguments of the judges and council in the cause, and for the pertinency of his selections from the French marine ordinances, and the writings of learned jurists on that part of the law of nations.

'The profits arising from the sale of this publication will be applied to the fund of the Society for bettering the Condition of the Poor.'

MEDICINE.

Observations on Vaccination, or the inoculated Cow-Pox. By Richard Dunning, Surgeon, Plymouth-Dock. 8vo. 2s. 6d. Black and Parry.

Since we last adverted to the subject of the cow-pox, very rapid advances have been made in an inquiry into its nature and effects. The result has been pretty uniformly in favour of the opinion of those who introduced it; and we claim some little merit from our hesitation and objections, since we know that they have directed the observers in their views and experiments, which have contributed to remove the difficulties we offered. Yet we think it by no means clear, that the cow-pox is a complete preservative against the small-pox, though it is so in a much greater degree than we supposed.—We are not certain, for it is not yet proved, that it is never a pustular disease. It is certainly not a violent disorder, neither dangerous in infancy nor during pregnancy, and certainly not communicable by effluvia. Mr. Dunning is warm in his commendation of this new inoculation, and eagerly sees in it not only the extinction of the small-pox, but of scrofula, and, perhaps, of consumption, since, in one of two cases, scrofulous swellings, and a hectic tendency seemed to be checked after vaccine inoculation. Such eager, injudicious praise must however weaken the best cause. It is a curious fancy that chicken and swine-pox were originally diseases of these animals respectively, and it is apparently supported by the chicken in Bengal being subject to an eruption, as the swine are in this country. The swine-pox is only the chicken pox, with a fuller pustule, denominated from its resemblance to the little swellings of the conglobate glands in swine. This latter is, therefore, merely a diminutive term, and we may as well look for the heart of a chicken in a coward, because, from a metaphor, he is so denominated. The hint that the variolous affection may be a compound, and that the vaccine disease, united with some other virus, may have afforded the more active affection of variola, deserves some attention, as a point of speculation which cannot (and, perhaps, should not) be subjected to the test of experiment. On the whole, this is the performance of an ingenious, though an eager young man, and does not add greatly to our knowledge of this subject.

The Seaman's Medical Advocate: or, an Attempt to shew that Five Thousand Seamen are annually, during War, lost to the British Nation, in the West-India Merchants' Service, and on-board Ships of War on the West-India Station, through the Yellow-Fever, and other Diseases and Means, from Causes which, it is conceived, are chiefly to be obviated, and unconnected with the Misfortunes of War or Dangers of the Seas. Illustrated by Cases and Facts. By Elliot Arthy, Surgeon in the African and West-India Merchants' Service. 8vo. 5s. Boards. Richardson.

Mr. Arthy, with great humanity and good sense, explains the causes of no inconsiderable loss of men in our marine service from the yellow fever, and the want of surgeons in the West-India ships; amounting, as is supposed, to five thousand annually. The proposed remedy will sufficiently point out what he considers as the causes of the mortality.

'The reader will, I dare say, anticipate me in the means I have to propose, for the accomplishment of the above most desirable purposes, namely, regulating their wages and preventing them from desertion; abolishing the impress service in the West-Indies, or else, preventing seamen from leaving their ships, and going on-shore, in the West-Indies, to avoid being impressed; keeping them as much as can be on-board their ships, and when they must of necessity go on-shore, on their ship's duty or otherwise, sheltering them, as much as practicable, from the night air and inclemencies of the weather; also, allowing them a proper place to sleep in on-board; and providing them, in the speediest manner, the best medical and surgical assistance, as well as requisite attendance, when they are sick and have received accidents.' P. 154.

The author should have known that more than one species of chincona grows in the West-India islands, and that the bark of the mahogany-tree is almost equal in efficacy.

Reports of a Series of Inoculations for the Variolæ Vaccinæ, or Cow-Pox; with Remarks and Observations on this Disease, considered as a Substitute for the Small-Pox. By William Woodville, M. D. &c. 8vo. 3s. 6d. sewed. Phillips *and* Son.

We now proceed to the work of a more candid, dispassionate author, who has examined the subject experimentally with care, and reported his observations with apparent fidelity. Two hundred cases are distinctly mentioned, and the result of three hundred others added. The conclusion is, that the vaccine-pox is a much milder disease than variola, but not without danger. Dr. Woodville found it to be a pustular disorder, and this must weaken some of Mr. Dunning's strongest arguments against the facts recorded of small-pox occurring after a person had experienced the cow-pox. Dr. Woodville also found it a dangerous complaint, and thinks that one child

out of five hundred inoculated died of it, though the death of this child is not, in our opinion, fairly imputable to the cow-pox. Several were, however, ſeriouſly ill. When the diſeaſe has been violently puſtular, it ſeems to have been communicated by effluvia; but our author thinks, that, by a proper choice of matter, the number of puſtules may be in a great degree diminiſhed, and will be very eaſy to ſeparate a patient, who has many puſtules, from thoſe whom he may be likely to infect. We ſhall tranſcribe Dr. Woodville's account of the comparative effects of the ſmall-pox and cow-pox on the human body.

'The vaccine diſeaſe, as it has lately been called, affords a ſtriking example, and perhaps the only one yet diſcovered, of a diſorder which can be transferred from brute animals to man, and carried back again from him to the brute. A remarkable inſtance of this is related at page 62, which ſhows, that the matter of the cow-pox, as reproduced by inoculation in the human animal, and inſerted into the teat of a cow, produced the diſeaſe. Similar attempts were alſo made with variolous matter, which had no effect; hence in this reſpect theſe two morbid poiſons appear to differ. The cow-pox alſo differs from the ſmall-pox in acting upon the conſtitutions of thoſe who have undergone the latter diſeaſe, as was fully exemplified in the caſe of Frances Jewel. However, I am diſpoſed to think, that the matter of the cow-pox is not ſo capable of affecting perſons, who have had the ſmall-pox, as has been repreſented. I made ſeveral trials to inoculate this diſeaſe in patients at the hoſpital, who were recovering from a full eruption of the natural ſmall-pox, but in no inſtance did any tumour appear on the arm; neither does the inſertion of the variolous matter, in ſuch caſes, excite the leaſt inflammation in the ſkin. It is probable, therefore, that the matter of the cow-pox, like that of the ſmall-pox, does not manifeſt any local action upon perſons who have lately undergone the variolous diſeaſe. If a perſon has caſually received the infection of the ſmall-pox, and be inoculated with variolous matter three or four days before the eruptive ſymptoms ſupervene, the inoculated part does not tumify, as in other caſes, but becomes a ſimple puſtule; on the contrary, if a perſon has been inoculated, and the progreſs of the inoculation be ſo far advanced that the patient is within one day of the approach of the eruptive fever, and be then inoculated a ſecond time, the tumour produced, from the ſecond inoculation, will become nearly as extenſive as the firſt, and be in a ſtate of ſuppuration a few hours after the fever commences. Hence it appears, that the proceſs of variolation in the natural and in the inoculated ſmall-pox is different. The cow-pox, in every caſe with which we are acquainted, has been introduced into the human conſtitution through the medium of external local inflammation, and is therefore to be conſidered as an inoculated diſeaſe: the virus of it ſeems alſo to affect a ſimilar mode of action, and to be governed by the ſame laws as that of the ſmall-pox. Thus, if a perſon be alternately inoculated with variolous

matter, and with that of the cow-pox every day till fever is excited, all the inoculations make a progress; and, as soon as the whole system becomes disordered, they appear to be all equally advanced in maturation. However, the local tumour excited from the inoculation of cow-pox is commonly of a different appearance from that which is the consequence of inoculation with variolous matter; for if the inoculation be performed by a simple puncture, the consequent tumour, in the proportion of three times out of four, or more, assumes a form completely circular, and it continues circumscribed, with its edges elevated, and well defined, and its surface flat throughout every stage of the disease; while that which is produced from variolous matter, either preserves a pustular form, or spreads along the skin, and becomes angulated and irregular, or disfigured by numerous vesiculæ.

'Another distinction, still more general and decisive, is to be drawn from the contents of the cow-pox tumour; for the fluid it forms, unless from some accidental circumstance, very rarely becomes puriform, and the scab which succeeds is of a harder texture, exhibits a smoother surface, and differs in its colour from that which is formed by the concretion of pus. All the appearances here described, however, do not constantly attend the disease, but are sometimes so much changed, they can in no respect be distinguished from those which arise from the inoculation of the small-pox. When the disease thus deviates from its usual appearance at the inoculated part, its effects upon the constitution have commonly, though not always, been felt more severely than where the tumour was distinctly characterised.' P. 143.

POETRY.

Saint Paul at Athens, a Seatonian Prize-Poem. By William Bolland, M.A. &c. 4*to.* 1*s.* Rivingtons. 1800.

To this publication we have nothing to object but its brevity. It is animated by the true poetic spirit, and is at the same time chastely correct. Happily for the author, he is not infected by the false taste of the times, which betrays so many of our poets into the turgid when they aim at the sublime, and into carelessness when they condescend to the familiar. His versification flows smoothly, and his pauses are happily varied; his topics are aptly chosen, and his ornaments are appropriate. Upon the whole, we hesitate not to pronounce that this specimen of the powers of Mr. Bolland's early genius will justly excite in the lovers of genuine poetry a high expectation of his future accomplishments.

The poem opens with an invocation to the holy martyrs who have suffered in the cause of religious truth. Among these Paul holds a distinguished rank. From tender compassion for his sorrows, the poet is roused to the contemplation of the holy energy with which he explained the mystery of godliness at Athens.

'Upborne on tow'ring Fancy's eagle wing,
Methinks Imagination's piercing eye
Darts through the veil of ages, and beholds
Imperial Athens—views her ſumptuous domes,
Her gorgeous palaces, and ſplendid fanes,
Inſcrib'd to all the various deities
That crowd the pagan heaven. Amid the reſt,
An altar, ſacred TO THE GOD UNKNOWN,
Attracts my gaze; I ſee a liſt'ning throng
With eager haſte preſs round a rev'rend form,
Whoſe lifted hands and contemplative mien
Expreſs the anxious feelings of a mind
Big with momentous cares: 'tis he! 'tis he!
Methinks I hear the apoſtle of my God
From blind idolatry to purer faith
Call the deluded city: nought avails
The rude abuſe of jeering ignorance,
Nor all the ſcoffs that malice can invent;
To duty firm, their mock'ry he derides—
And with intrepid tone, divinely brave,
Proclaims the bleſſed JESUS, tells his power,
His gracious mercy, and unbounded love
To ſinful man; tells how the Saviour fell,
Awhile a victim to inſulting Death,
Till, burſting from the priſon of the grave,
He roſe to glory, and to earth declar'd
Theſe joyful tidings, this important truth—
There is another and a better world.' P. 4.

After touching on the prominent features of Paul's diſcourſe, the nature of God, and of the ſervice which he requires from man, he apoſtrophiſes the court of Areopagus, reproaching it for its folly in treating the meſſage of the Apoſtle with contempt. He then proceeds thus:—

'Who ſhall deſcribe the ſenate's wild amaze
When the great orator announc'd that day,
That ſolemn day, when from the yawning earth
The dead ſhall riſe, and ocean's deep abyſs
Pour forth it's buried millions? When, 'mid choirs
Of angels thron'd, the righteous God ſhall ſit
To judge the gather'd nations. Vice, appall'd,
With trembling ſteps retir'd, and guilty fear
Shook ev'ry frame, when holy Paul pronounc'd
The awful truth: dark ſuperſtition's fiend
Convulſive wreath'd within his mighty graſp,
And Perſecution's dagger, half unſheath'd,
Back to it's ſcabbard ſlunk: celeſtial grace
Around him beam'd; ſublime th' Apoſtle ſtood,

In heav'n's impenetrable armour cloth'd,
Alone, unhurt, before a host of foes.
So, 'mid the billows of the boundless main,
Some rock's vast fabric rears its lofty form,
And o'er the angry surge that roars below,
Indignant frowns: in vain the tempest howls;
The blast, rude sweeping o'er the troubled deep,
Assaults in vain: unmov'd the giant views
All Nature's war, as, 'gainst his flinty sides,
Wave after wave expends it's little rage,
And breaks in harmless murmurs at his feet.'

Mr. Bolland now institutes a comparison between the sage of Tarsus and the illustrious philosophers and orators of Greece. From the ancient heathens he is naturally led to the consideration of modern infidelity, which he laments in plaintive and indignant numbers; and concludes by an address to his native Britain, exhorting her sons to place their hopes of mercy, in the day of trouble, on God alone, and to hold him in remembrance in the season of prosperity.

Epistle from the Marquis de la Fayette to General Washington. 8vo. 2s. Longman *and* Rees. 1800.

The heroic epistle is one of the most pleasing vehicles of sentiment. We are delighted by the versatility of mind which enables the poet to identify himself, as it were, with various characters, to enter into their griefs, and to exult in their joys. But it is obvious that this species of composition is most likely to be successfully cultivated when the author chooses for his hero some eminent person who has paid the great debt of nature. When the entire outlines of a man's life have been presented to our contemplation, still it is frequently a matter of no small difficulty to imagine the train of his ideas in any given circumstances: bold, therefore, is the man who endeavours to penetrate the heart of living eminence, and to trace the concealed current of its thoughts: still bolder is he who assumes the character of one of the most distinguished living actors in a most distinguished æra, and in his name makes a recantation of his principles, and laments the consequences of those measures which he once regarded as the basis of his future glory: yet this has been the case with the author of the epistle under our consideration, which might justly have been entitled the *amende honorable* of La Fayette. Whether the marquis will acknowledge the sentiments which are here attributed to him we know not. Should he, by any future declaration of his political faith, controvert them, the soul of the poem will be annihilated. Ignorant as we are of the notions which have been entertained by the *ci-devant* commandant of the national guard, since he first thought it expedient to quit the French army, we cannot

pretend to decide upon the accuracy of the ſentiments of this poem, *as attributed to him;* we can only ſay, that theſe ſentiments are expreſſed in eaſy fluent verſe, which ſeldom riſes to any extraordinary pitch of merit; but which ſtill more ſeldom ſinks below the ſtandard of approbation.

The following analyſis, prefixed to the poem, will at once preſent to our readers a detail of its topics:

'Fayette, releaſed from his dungeon at Olmutz, perceives his health rapidly declining, and feels ſymptoms of approaching decay. To vindicate his fame, he addreſſes general Waſhington; reminds him of their ancient friendſhip; aſſerts his own upright views in the French revolution; deſcription of the horrors and crimes which attended it; contraſted with the virtue and happineſs of America. Folly of thinking ſo corrupted a people as the French were capable of liberty. Character of Necker; his preſumption; his fate. Character of the Illuminati; their fate. Final deſtiny of France. Addreſs to Great Britain; to America. American war. Conduct of Britiſh generals. Eulogium on General Waſhington; his parting with his army; anticipation of his fate. Fayette's miſery; his expiring prayer. The concluſion."

As a ſpecimen of the author's poetical powers, we inſert the following quotations. He thus expreſſes the ſenſations of La Fayette on his deliverance from captivity:—

'Imperial Juſtice, bluſhing at my wrongs,
Blazon'd abroad by Fame's ten thouſand tongues,
Relents at laſt: I breathe celeſtial air,
And view the face of heav'n, divinely fair.
Woods, hills, and dales, delight my raviſh'd eye;
I taſte each gale that breathes along the ſky:
Whilſt anxious friends each tender care beſtow,
To ſoothe the ſad remembrance of my woe.' P. 2.

In the following lines he deſcribes, in energetic language, the exceſſes of the French revolution:—

'But ah! what horrid ſights around me riſe!
What ſcenes diſcordant meet my mournful eyes!
What hideous paſſions fill this gloomy ſtage!
The monkey's frolic with the tiger's rage.
Wild ſhrieks are blended with ſoft muſic's tones,
And laughter mix'd with agonizing groans:
O'er ſtreams of blood we ſee the banquet ſpread,
And phrenzy dancing 'midſt the mangled dead.' P. 4.

It is preſumed that all parties will agree in adopting the following ſentiment:—

'The mind that ſtoops, to ſordid vice a ſlave,
Is neither truly free nor truly brave.

Freedom, like happineſs, diſdains to reſt
In the dark precincts of the guilty breaſt;
From ſcenes of vice, luxurious vice, ſhe flies,
To heath-clad mountains and tempeſtuous ſkies;
Where, nurs'd by poverty, at virtue's ſhrine
She lifts the ſoul from earthly to divine.' P. 5.

Before we cloſe this article, we ſhall take the liberty of noticing a few inaccuracies which occur in the courſe of the poem.

L. 19, 20.—'Alas! too late; for, deep within my heart
Is fix'd Death's *irremediable* dart.'

Irremediable is at beſt but an aukward word; and it is not the dart, but the wound inflicted by the dart, which is irremediable.

L. 31, 32.—''Fore heav'n and thee my inmoſt ſoul diſplay,
And *ſtate my conduct* in the face of day.'

'Fore heav'n has a ludicrous air; it comes ſuddenly on the reader, very much like a petty oath; and, when he has diſcovered its true import, he finds the ſentiment grievouſly lowered by the next line, which is a genuine ſpecimen of the bathos.

L. 215.—'And plunge their proſpects in eternal night.'

We very much doubt whether plunging a proſpect is not too incongruous a metaphor. Would not *ſhade their proſpects* have been, at leaſt, more correct?

L. 277.—It is ſurely high treaſon againſt the ſublime to ſtyle meteors, earthquakes, and comets, *Nature's baubles.*

We obſerve that *art* is the correſpondent rhyme to *heart* in no leſs than five ſeveral inſtances in the courſe of the poem; and that *ſcene* is faultily introduced as rhyming with *vain.*

We are ſenſible that theſe minutiæ of criticiſm are ſometimes very provoking to the *genus irritabile vatum;* but we humbly preſume they may be uſeful. It is not impoſſible that the author of this epiſtle may profit by theſe and ſimilar ſtrictures in the preparation of a ſecond edition; and we aſſure him we ſhould not have taken the trouble to ſtate them, had not we thought his poem poſſeſſed a conſiderable degree of merit.

Pleaſures of Solitude, a Poem. By P. Courtier. 8*vo.* 2*s.* 6*d.* Cawthorn. 1800.

This poem diſplays evident traces of a philoſophic mind, and of pious and amiable diſpoſitions. Its plan is good, and its topics are well choſen; but the author does not ſeem to be gifted with the nicety of ear neceſſary to the conſtruction of melodious verſe, nor is he inſpired by the ardour of poetical enthuſiaſm, which irreſiſtibly raiſes the mind to the higher regions of fancy. We do not think him fortunate in the choice of his meaſure, which, requiring the concurrence of ſimilar rhymes, often betrays him into the lame-

neſs and inſipidity occaſioned by the inſertion of lines whoſe only uſe is to fill up the verſe; a kind of poetical make-weights, or invalids, introduced merely for the purpoſe of muſtering with the company.

As a fair ſpecimen, we ſhall quote the introduction to the firſt book:

'Some beſt mad diſſonance ſhall entertain,
In theſe is tumult or ambition riſe;
Others ſuch paſſion view with ſweet diſdain,
They love the inſipidities of life.
Again there are whom both its ceaſeleſs ſtrife
And idle vacancies alike diſguſt;
And ſome who hourly dread th' aſſaſſin's knife,
For ever ſtruggling in the toil unjuſt;
Theſe hate the eye of man, and mourn beneath the duſt.

'No exile I, from ſocial converſe driven,
Who ſing of Nature, Fancy, Solitude;
No ſurly miſanthrope, to whom is given
To ſhroud where ſympathies dare not intrude.
Though I, alas! have borne the buffet rude,
Have dregg'd the chalice brimming with deceit,
And known of fortune in her darkeſt mood,
I from the world but aſk ſome kind retreat,
Where ſtorms remotely frown and billows vainly beat.

'I ſing to ſoothe, and not to ſteel the mind;
To eaſe and ſoften, not to aggravate;
From the worn brow to chaſe the look unkind;
To break the ſpell of long-inwoven hate,
And him to lower whom vanities inflate:
Nature's ſtray'd ſons I to her paths invite.
O man, how often thine to mould thy fate!
For lo! within, the heav'n-enkindled light
By whoſe bleſt beam to frame thy pilgrimage aright.' P. 3.

DRAMA.

Theodora; or the Spaniſh Daughter: a Tragedy. Dedicated, by Permiſſion, to the Ducheſs of Devonſhire. 8vo. Leigh *and* Sotheby. 1800.

Theodora, the heroine of this tragedy, bewails the loſs of her lover Alphonſo, who ſhe imagines has periſhed in a ſtorm, and vows eternal fidelity to his memory. But when ſhe is ſolicited by Don Garcia, a merciless creditor, who holds Guzman, her father, in ſtrict cuſtody for debt, her reſolution gives way, and her filial piety induces her to wed the bitter enemy of her family. Soon after the marriage, Alphonſo, who had in fact been detained for ſeveral years in captivity at Tunis, arrives in Madrid. The diſtreſs occaſioned

by the communication of the news of his arrival to Theodora, the jealousy of Garcia, and the consequent catastrophe, compose the essence of this tragedy.

Here are the materials of an interesting drama; but the author of Theodora has arranged them most inartificially. He passes, without ceremony, the bounds of space and time. In the compass of a single act we find Alphonso at Tunis and at Madrid: Theodora visits her father in his dungeon, and is distracted by his sufferings; she takes her leave of him; and Carlos, the servant of Guzman, attempts to alleviate his woes by music; and lo! whilst he is still touching his lute, arrives the annunciation of Theodora's wedding. Truly our heroine posts to the nuptial bed with admirable dexterity! One of the principal circumstances of the play hinges on Garcia's ignorance of the existence of his wife's cousin Antonio; and, though this monster of cruelty is stimulated to vengeance by the stings of jealousy, we find in the *denouement*, that, when he was about to sally forth to murder his wife's supposed paramour Antonio, he kindly made his will, bequeathing to her all his property, only restricting her from marrying Antonio. We must confess that this incident does not very strictly concur with common ideas of the temper of a Spanish *coco imaginaire.*

The diction of this tragedy is diffuse and feeble. It is also occasionally disgraced by vulgar inelegancies; for instance,

'Yes in my bosom shall the secret *lay*.'

The second act closes thus coarsely :—

'And while I live I never can forget
'*How much Antonio is in Selim's debt.*'

In the following passages, by aiming at originality, the author degenerates into conceit.

'Chaste moon! thou shou'dst withdraw
Thy beams from me, and those siderial orbs,
Those heavenly planets which adorn the sky,
Blush in their spheres with such a burning hue,
That all th' horizon should appear inflam'd
With indignation.' P. 60.

'Yes! with my latest breath,
I will acquaint the forest with my woes,
And cry Alphonso with so sad a sound,
That nature, melting at my misery,
Shall thro' her various works be seen to shed
Tears sympathetic, and relax the bonds
Of icy texture that enchain'd creation.' P. 74.

Streanshall Abbey: or, the Danish Invasion. A Play of Five Acts. By Francis Gibson, Esq. 8vo. 2s. 6d. Robinsons. 1800.

The ancient Greeks wisely availed themselves of the stage, in order to awaken patriotic enthusiasm in the breasts of their country-

men. Æſchylus did good ſervice to the Athenian republic by his ſword; but he, perhaps, ſerved his country no leſs effectually by the compoſition of his immortal tragedy, entitled Perſæ. Mr. Gibſon, (who, we underſtand, is major-commandant of the Whitby volunteers) emulates this great example, and manifeſts his zeal for his country's cauſe by wielding the pen as well as the truncheon. In the invaſion of the Danes we ſee a type of the once-threatened invaſion of this country by the French. The feud, which he ſuppoſes to have ſubſiſted between the families of Raymond, Lord of Streanſhall, and Maulay, Baron of Mulgrave, is, we preſume, intended as a ſhadow of the political differences which have of late years agitated the Britiſh empire; and we doubt not that, had the enemy effected a landing, the *denouement* which he has imagined, would have been verified by the fact, and that miniſterialiſts and oppoſitioniſts would have cordially co-operated in repelling the foe. Mr. Gibſon has interwoven into the fabric of his ſtory a tale of love. Edgar, the ſon of Maulay, has long entertained a paſſion for Everilda, daughter of lord Raymond. His paſſion is returned by the lady with equal ardour: but the completion of their happineſs is prevented by the diſcord which prevails between the heads of their reſpective houſes. The loves of Edwina and Groſmont, who is ſuppoſed to be ſlain in foreign lands, but who unexpectedly returns to ſave his miſtreſs from the raviſhing gripe of his own brother, who had doomed him to death by the hands of an aſſaſſin, compoſe an under-plot. The ſtory of the drama is ſkilfully brought to a cloſe by the reconciliation of the contending barons, conſequent on their joint endeavours againſt the common enemy, which are crowned with complete ſucceſs. This reconcilement naturally clears away every obſtruction to the union of Everilda and Edgar, which is as naturally accompanied by that of Groſmont and Edwina.

The ſtory is developed with ſkill; and the ſtyle is frequently not inelegant. The writer is particularly happy in deſcription and ſentiment; but he is leſs ſucceſsful in the delineation of paſſion. We were ſurpriſed to obſerve, that he has in ſome inſtances adopted the obſolete cuſtom of ending acts and ſcenes with a ſet of rhyming couplets. He ought to have entertained a ſtronger conſciouſneſs of his powers. His drama poſſeſſes too much intrinſic merit to require theſe empty applauſe-traps. It gives us great ſatisfaction to remark, that, though the invading Danes are evidently the repreſentatives of the modern French, he has not adopted the vulgar topics of abuſe. We ſhall cloſe our review of this publication by a few extracts.—The following paſſage may ſerve as a ſpecimen of Mr. Gibſon's powers of deſcription.

'*Anſ.* Your cauſe is that of juſtice, theirs of blood.
Caſt on the wreck of Lindiſferne your eyes!
The peaceful train fled from her hallow'd walls,
Where cruelty prepar'd for ſcenes of death;

Loud howl the winds amongſt the ſhatter'd towers;
The fox obſcene ſtalks o'er the moſs-grown fragments,
And round the ſculptur'd canopies of ſaints
The deadly nightſhade and the ivy cling;
Where once the ſwelling anthem roſe to heaven,
Within the lonely choir deep ſilence reigns;
And deſolation gives the bird of night
An undiſturb'd abode; while ſad remembrance
Figures paſt ſcenes amidſt the ſhapeleſs ruins:
Theſe are the triumphs of that ſavage horde,
Before whoſe march the ſweets of Eden bloom,
But *all*'s a howling wilderneſs behind.' P. 73.

In the firſt ſcene of the fifth act we have a pleaſing picture of the emotions of a compaſſionate mind on the deſtruction of enemies.

' ACT V. SCENE I.

' *A Hall in* Lord Raymond's *Palace.*

' EVERILDA *and* EDWINA.

' *Edw.* O Everilda! what a night was laſt!
' *Eve.* It was a night indeed replete with horror!
Even now I feel the rocking battlements,
And hear the ſavage blaſt, that howls around
The lofty towers of this firm-pillar'd abbey.
' *Edw.* The clouds, in horrible convulſions rent,
Pour'd forth their ſweeping ſtores of rattling hail;
And forked light'nings, with ſucceſſive blaze,
Gave warning of the loud redoubling peal,
That ſeem'd to ſhake this tall majeſtic pile
To its foundation: while the foaming waves,
Swell'd into mountains, came in thunder down
Upon the rugged rocks that ſkirt our ſhores.
O! 't was a night of congregated terrors!
Big with deſtruction and the ſounds of death.

' *Enter* GROSMONT. (*ſpeaks.*)

' Bright riſe the morn upon your gentle wiſhes!
Your reſt I fear has ſuffered from the ſtorm.
' *Eve.* The dead, incloſed in the ſilent vault,
Alone could reſt in ſuch a night as laſt:
The knotted oak could not withſtand its force—
While on the ocean tenfold horrors reign'd.
' *Groſ.* The tempeſt that has ſhook our loftieſt towers,
Falls with full ſweeping vengeance on the foe:
Their warlike fleet, that like a threat'ning cloud
Hung on our deſtin'd coaſt, is now no more:
The tempeſt's ſtrength is ſpent; the falling wave
Rolls o'er their bury'd hopes; the ſurge-beat rocks

Receive the ſhatter'd remnants of the ſtorm;
And pallid corſes ſpread the fatal ſtrand.
'*Edw.* Alas! for pity. Would the weſtern gales
Had ſwift propell'd them to their native ſhores!
How many mothers caſt an anxious eye
Over the boſom of the treach'rous deep!
How many widows preſs within their arms
The deareſt pledges of their former love!
When they, alas! ſhall never more behold
The duteous ſon or the indulgent ſire!' P. 79.

Before we take leave of Mr. Gibſon, we beg leave to ſuggeſt to him, that, in the laſt line but one of his work, *anáthema* is ſo ſituated, that, in reading the line, it muſt be erroneouſly accented, *anathéma*.

'An anathema bears more potent thunder,'—

and that in p. 59—

'As I *laid*
All weltering in my blood'—

ſhould be written—

As I *lay*
All weltering in my blood.

The Syſtematic, or Imaginary Philoſopher. A Comedy in Five Acts. 8*vo.* 2*s.* 6*d.* Hookham. 1800.

The plot of this comedy is ſufficiently ſimple. Sir Sober Syſtem, who had been once a gay libertine, diſguſted with the unfaithfulneſs of his miſtreſs, and the derangement of his affairs, is repreſented in a country retirement, railing at mankind, and ſtudying philoſophy. His ſpeculations and miſanthropy are at once diſſolved by the firſt glance of the charms of Eliza Allworthy, a ſprightly fair, who arrives in the neighbourhood for the expreſs and declared purpoſe of captivating him. In the firſt ſcene of the fifth act Sir Sober becomes greatly intoxicated, and rides aſtride upon a beer barrel. In the ſecond ſcene of the ſame act he arrives tolerably compoſed in London, where his paſſion meets with a kind return from Eliza, who has come up poſt to viſit her father, then labouring under his old complaint the vertigo.

One of the moſt prominent characters in this comedy is Mrs. Sirloin the cook. This lady is poſſeſſed of a ready wit, as the following comments on our Gallic neighbours will teſtify.

'*Sirloin.* No, let them cook their trumpery at home, d'ye ſee. And they call'd me ſurly Sue, but what of that? I would not go to Dieppe—no, nor to Havre de Grace, either—I hope I have more grace.—No, my lady, ſaid I, may all the plagues of Egypt, and curſes of Hobadiah be doubled on me, if I do—for, madam, they ſay, the Rigines, now, don't comprehend their own language; it is a new dialect; inſtead of calling April, April; they call it Germinal; and how am I to underſtand German?—And November, is Brumaire,—a hair-broom, ſay I, to bruſh away all ſuch fooliſh,

flimſy ſtuff.—March, is Venturſe—ay, depend upon it, ſuch fellows will venture any thing for their ends; but I wont venture to Dieppe, for all that, or to Callus, or among any ſuch callous king-killers—to be ſqueezed to death, by a fraternal hug, the firſt complementary day—pretty compliments, indeed!' P. 50.

Were we permitted to borrow phraſeology from ſo reſpectable a perſonage as Mrs. Sirloin, we ſhould re-iterate 'a hair broom, ſay we, to bruſh away all ſuch fooliſh, flimſy ſtuff.'

NOVELS, &c.

Douglas; or, the Highlander. A Novel. By Robert Biſſet, LL.D. 4 Vols. 12mo. Chapple. 1800.

We have ſeldom peruſed a more contemptible production than the preſent, and we are ſurpriſed that any author ſhould have ventured to prefix his name and title to pages which would diſgrace the *dignity* of the loweſt pecuniary diploma.—As a novel, the plot, characters, and incidents of Douglas are below criticiſm; but as a vehicle of coarſe flattery, virulent abuſe, and moral indelicacy, it is ſufficiently oſtenſible to deſerve reproach. In the progreſs of the ſtory, there are ſome attempts to introduce political and literary diſquiſition, the moſt ſucceſsful of theſe attempts, however, only induce us to lament that the germs of good ſenſe ſhould be deſtroyed by the incubation of folly.

Myſtery, a Novel. By Francis Lathom. 2 Vols. 12mo. Symonds. 1800.

This romance, for ſo it ſhould be called, is not deſtitute of intereſt. Margaretta, the *ſuppoſed* ruſtic, exhibits a pleaſing picture of the progreſs of mental cultivation; and the workings of a diabolical revenge are diſplayed with ingenious ſubtlety in the character of Antonia; there are, however, ſome paſſages reprehenſible for their indelicacy. For, though profligacy of intention may not be in the leaſt imputable, the writer of a novel is ſurely reſponſible for the laſcivious impreſſions which may ariſe from the colouring of the ſcenes preſented to the youthful reader.

MISCELLANEOUS LIST.

The Queſtion of Scarcity plainly ſtated, and Remedies conſidered: with Obſervations on permanent Meaſures to keep Wheat at a more regular Price. By Arthur Young, Eſq. F.R.S. &c. 8vo. 2s. Richardſon. 1800.

We learn from this publication that the author has gone over a great deal of Engliſh ground, to the extent of nearly nine thouſand miles; that he averages the produce of wheat at twenty-three buſhels, makes divers calculations, and ſtates the defect of the laſt crop at 7,25 parts out of 20. To remedy this defect, he recommends the cultivation of potatoes, a prohibition to feed horſes kept for pleaſure on oats, better returns of the price of wheat, a general encloſure, land and cows for cottagers, and a very pretty ſcheme for the Eaſt-India Company, which deſerves to be extracted:

'Public granaries have been mentioned; the idea has been refuted an hundred times. The only granaries admissible would be for rice to be sold so cheap as to promise the gradual introduction of that food: these would not affect the price of wheat when cheap; and, when dear, would be a source of great importance. Something useful might be done in this way: and the best means of effecting it would be, by inducing the India Company so to provide themselves, as to render an act feasible which should direct that, as soon as wheat shall rise on the average of the kingdom to 4*l.* per quarter, and so long as it remained at or above that price, the Company should sell rice in hundred weights, to all persons demanding, at 25*s.* per hundred weight, or any other price which shall, on an average of years, be adequate.' P. 80.

After all, the high price of bread is the best proof to us of the deficiency in the preceding harvest; and, if we could persuade people to live upon oats and potatoes, wheat would be cheaper.

The Impolicy of prohibiting the Exportation of Rock-Salt from England to Scotland, to be refined there, illustrated. By John Girvin. 8vo. 1s. 6d. Debrett.

We recommend the perusal of this pamphlet to the legislator, the merchant, the fish-curer, and the manufacturer. Of the impolicy of the prohibition we do not entertain the least doubt; and indeed we deem salt as improper an article for taxation as either bread or meat. That a distinction should be made between England and Scotland, in this article, is a solecism in politics: its unreasonableness is clearly pointed out in this publication; and an excellent account is given of salt, both in itself and as an article of commerce or revenue. Many useful experiments are suggested, of which the manufacturer and the fish-curer may avail themselves to their great advantage; and it may reasonably be expected, that this calm disquisition, founded on good sense and an accurate knowledge of the subject, will, if it should not lead to the exemption of this necessary of life from taxation, convince our legislature of the impolicy of its prohibition, and conduce to the establishment of the equality between England and Scotland which subsists between our own counties.

A concise Directory for the profitable Employment of the Christian Sabbath. By Samuel Burder. 12mo. 3d. Williams. 1800.

Samuel Burder should be asked, whether he would be pleased, and think it right, that the people of St. Alban's should never deal with any of the members of the "church of Christ, and the congregation at large assembling for divine worship in Long-Butt Lane;" yet, according to his own principles, this might be a very laudable step taken by the members of the established church to reclaim the frequenters of his conventicle. His Directory for the Sabbath contains this curious remark, which we transcribe as a specimen of folly that seldom find its way, we hope, among those who are anxious for spiritual improvement. "One of the most

effectual methods to remedy this prevailing evil, (selling or buying on a Sunday,) would be, to give the preference, in our usual transactions of business, to such persons as pay an external reverence to the Sabbath." If the church of Christ in Long-Butt Lane should obey this precept, we shall expect to hear soon that some other notable prescription is devised by the pastor, till, by degrees, the members of this spiritual community become as intolerant as Spanish inquisitors.

Thoughts on Means of alleviating the Miseries attendant upon common Prostitution. 8vo. 1s. 6d. Cadell *and* Davies.

The evils of prostitution, which every night's walk in this metropolis so forcibly points out to the least attentive observer, call aloud for reform; and we shall gladly encourage every thing which may tend either to meliorate the situation of the unfortunate women subject to so much misery, or to prevent an accession of wretchedness from the deluded victims of passion. The writer deserves credit for the manner in which he has described the evil; and the remedy which he proposes deserves a trial. He solicits the opulent to form themselves into a society, each member contributing an annual subscription; and, by means of committees, to afford relief to the prostitute in various stages of distress, so as to recover her from her deplorable condition, and to take away from her the necessity of relapsing into the same state to procure a sustenance. Much may certainly be done in this way; and, as soon as a very small society is known to be formed, we doubt not that its number will be increased, and much distress will be alleviated.

A brief Account of the Soup-Society instituted in Clerkenwell; with a Ground Plan of the Soup-House. 8vo. 3d. Darton and Harvey. 1800.

A poor man made the following observations to us respecting the soup house in the parish to which he belonged. "My wife gets a quart of excellent soup for one penny; but she is the whole morning getting it. She thus loses the time which should have been employed in her own house; and, the weather being cold, and a number of gossips being assembled, she requires a glass of gin to keep up her spirits. Thus, on calculating the loss and the gain, I found that my soup really cost three-pence the quart, besides the loss of my wife's time; so that I gave up the soup-scheme."—There is some truth in these remarks, which struck us the more forcibly in examining the long labyrinth through which, according to the plate in this work, every poor person must pass before he gets to his soup. This defect we mention, that it may be attended to in all soup-institutions before the next winter, that the poor may not be rendered indolent by an institution intended for their benefit. The reason for having the soup-kitchen only in the winter does not strike us as satisfactory: it seems to us to be peculiarly adapted to the summer, when the poor, by such a kitchen, would be entirely relieved from the necessity of having a fire at home to dress their

victuals. In the winter they must have a fire for warmth; and the same fuel serves for their cookery. One inconvenience has also attended these kitchens,—the purchasing of all the coarser parts of meat; by which means that class of society which used to consume them is subjected to considerable inconvenience.

Extract of a Journal of a Second Tour from London through the Highlands of Scotland, and the North-Western Parts of England. With Observations and Remarks. By Rowland Hill, A.M. &c. 8vo. 6*d*. Williams. 1800.

The character of the author of this Tour is well known to the public; and, notwithstanding differences of doctrinal opinion, every person must applaud the zealous solicitude of Mr. Rowland Hill to inculcate the principles of the Christian religion. Our worthy preacher is an enemy to bigotry of every description.

'I passed,' (he observes in the present tour) 'through Gretna-Green, where many a thoughtless pair have gone from England to make themselves miserable; and at noon arrived at Annan, where I designed not to have preached, but a certain minister of the non-descript kind arrested me, sent the bell through the town, and people were collected. Had I rode blindfold into Scotland, I should have known where I was by the following circumstance: the worthy minister had a child, who could walk alone, and, contrary to the good man's wish, it had remained unbaptized, because none of the numerous sects would baptize it, but as it was to be baptized in that sect. Having but just left my own country, with my free, easy English conscience, I baptized the child, without enforcing any thing further on the parents, than that they were bounden by that ordinance to dedicate their child to the protection of God; to teach it repentance towards God, and faith towards our Lord Jesus Christ, without cramming its head with the useless decisions of the different sects of the day.' P. 6.

The destructive reformations of John Knox have been justly execrated by the great and pious Johnson; and the following remark on the ruins of the cathedral of Elgin is creditable to the taste and the liberal piety of Mr. Hill.

'Never did I so regret the mischief done by the barbarous hand of our rude but well-meaning reformers, as was exhibited in the demolition of Elgin cathedral. Enough remains of it in ruins to determine that its architectural beauties were strikingly magnificent.' P. 20.

The reverend traveller introduces some appropriate remarks on the scenery of the Highlands, to the grandeur of which, in the midst of his evangelical duties, he was not inattentive. As a writer, his manner is eccentric, but it is the vehicle of many shrewd and sensible remarks.

Remarks on the Rev. Rowland Hill's Journal, &c. in a Letter to the Author: including Reflections on Itinerant and Lay Preaching. By John Jamieson, D. D. &c. 8vo. 1s. Ogle.

A Plea for Union, and for a free Propagation of the Gospel. Being an Answer to Dr. Jamieson's Remarks on the late Tour of the Rev. R. Hill. Addressed to the Scots' Society for propagating the Gospel, at Home. By Rowland Hill, A. M. &c. 8vo. 1s. Williams. 1800.

These two pamphlets originated from some animadversions made by Mr. Rowland Hill, in his tour through Scotland, on the discipline and various sects of the Scotish church. Dr. Jamieson enters into an elaborate refutation of the strictures of the reverend tourist, who recriminates, at equal length, with many additional and severe reflections on the bigoted and hostile divisions of the *kirk*. Some instances are given which seem to favour the accusation; but it can be of little importance for us to state our opinion of the merits of such a controversy.

The Sacred History of the Life of Jesus Christ, illustrative of the Harmony of the Four Evangelists. To which is added, an Index of parallel Passages. By the Rev. Thomas Harwood. 8vo. 3s. Cadell *and* Davies.

This is an attempt to give, in the order of time, the events of our Saviour's life, as related by the four evangelists. It is intended chiefly for young persons, to whom, however, we should recommend, in preference, the perusal of the gospel of St. Luke, and a subsequent comparison of the accounts of the other evangelists, with that writer's narrative. We met with a strange tale in this book, which we were surprised to see admitted on so weak an authority. After our Saviour was dead, 'one, named Longinus, a man of wealth and honour, and a member of the Sanhedrim, by an impertinent cruelty, pierced his side to the heart with a spear, from which blood and water issued.' The name of this spearman is not mentioned by the evangelist; and it is not probable that any person of the name of Longinus was member of the Sanhedrim in our Saviour's time. Our author should at least have invented a Hebrew name to suit his purpose. The next thought is equally puerile. 'The matter of the two sacraments, which he instituted when alive, flowed from him when dead, as the last memorial of his love to his church.'